

### **Clergymen and politics**

The propriety of references to political issues by clergymen is one of the most interesting, as well as complex, phases of the perennial Church-State question everywhere. In a House debate on the District of Columbia Public Works Act of 1954 on March 22, Rep. A. L. Miller (R., Neb.), speaking of critics of the measure, declared:

... Even those who wear the ecclesiastical robes—I think a couple of them took them off yesterday and put on political robes and castigated Congress because we do not do something about home rule and the slums...

Several Protestant ministers promptly took issue with Mr. Miller. "Congressman Miller's antiquated concept of the area of religious concern," retorted Dr. Edward H. Pruden, former President of the American Baptist Convention, "is almost as deplorable as the existence of the slums themselves." Mr. Miller came back the next day: "Ministers of the Gospel should not use a spiritual altar as a sounding board to expound their political views." Rep. John McCormack (D., Mass.), veteran Catholic member, observed:

... Certainly, when the day comes that priests, ministers and rabbis must close their mouths against conditions that are affecting the souls and bodies of human beings, a bad state of affairs will arise. Now, to use the altar or the ministry for purely political reasons is one thing, but there is a twilight zone...

He thought clergymen should object to liquor being sold to teen-agers, for example, because of the moral harm involved.

### **... a question of circumstances**

The Catholic Church unquestionably vindicates the right and even duty of its clergy to apply Christian standards to all civic—including political—concerns. Pope Pius XII himself has incessantly discharged this role. But the Church has observed certain very reasonable customs in this regard. It has sedulously avoided in the pulpit whatever might seem to the faithful to smack of partisan politics. To avert a recurrence of the occasional involvement in politics which in times past led to lamentable results, the Church today largely leaves to priest-educators, priest-journalists and priest-welfare administrators the prime responsibility for dealing with the moral implications of specific civic issues. If priests are also specialists in the various social sciences, they are not inhibited from making public judgments based on their scientific as well as theological training. Cardinal Hergenröther in his *Catholic Church and Christian State* (1876, Vol. I, p. 17), noted that, where opinions vary among the faithful, ecclesiastical authorities have generally shown great moderation by not intervening in political disputes without urgent necessity. Protestants who complain that Catholic bishops remain "silent" on highly controversial political issues fail to appreciate how great is the religious authority of the Catholic hier-

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archy. If they would study the Holy Father's 1950 address on the "Catholic Press and Public Opinion" (*Catholic Mind*, Dec., 1950, pp. 749-54) they would learn more about democratic public opinion in the Church. NC's reporting of Stephen Mitchell's March 17 disclaimer of a Catholic link with controversial anti-communism was significant in this regard.

### **Guide to welfare services**

Sponsored by the N. Y. State Department of Health, *A Clergyman's Guide to Health and Welfare Services* (18 Dove St., Albany, N. Y.) is designed to assist clergymen to help persons resorting to them with their troubles. These troubles are often a combination of spiritual difficulties complicated by physical or mental illness, poverty and unemployment. To the busy clergyman called upon to help solve such anxieties, the growing network of health and other welfare agencies is confusing. Unless he is among the initiate, he may be quite unfamiliar with many of the ordinary means of assistance close to hand. Every minister of Christ realizes that he must share Christ's concern for the sick and needy. From earliest times the Church has shown this concern. In our day society has established a great system of public agencies to supplement the work of voluntary groups. The health and other welfare problems discussed in the *Guide* were recommended for inclusion by the Religious Advisory Committee of the State Department of Health, of which Msgr. Sylvester J. Holbel, Buffalo diocesan superintendent of schools, is a member. The booklet outlines aid to unmarried mothers, dependent children, the aged, epileptics and, more briefly, alcoholics, juvenile delinquents, the mentally afflicted, narcotic addicts and the physically handicapped. This booklet covers only the agencies available in upstate New York. It could well serve as a model for other areas. The clergy, we feel sure, will greatly appreciate this practical form of cooperation on the part of welfare agencies.

### **The House against Federal housing**

In the last two weeks of March two committees of the House of Representatives did their level best to put the skids under the Administration's request for Federal funds to help start 35,000 low-cost housing units in each of the next four years. The first blow was

struck by the Appropriations Committee which was willing to allot funds to cover only existing commitments. Its action would permit 20,000 starts this year, a maximum of 15,000 next year and none after that. The next blow came from the Rules Committee, which went so far as to refuse legislative protection for even the 20,000 units involved in the omnibus appropriations bill (which includes funds for housing). The Rules action meant that a single House member could kill the appropriation by objecting from the floor. As expected, Rep. Howard Smith (D., Va.) the next day did object, because (he pointed out) a rider to the 1953 money bill had cut off all provision for public housing after July, 1954—unless Congress authorized new outlays. He insisted that last year's decision stand. But GOP Leader Halleck dramatically declared that the 1953 rider could not stymie commitments already made for 33,000-35,000 units and that the Administration could therefore proceed with that part of its program. Speaker Martin then announced that he would fight for the White House program of 35,000 starts for fiscal 1955. This means a head-on clash between the leadership and the GOP camp which condemns public housing as "socialistic." That the latter feel so strongly about Federal outlays of only \$80 million a year, touching only 2 per cent of all housing, shows how wide the split is.

#### **State check on union welfare funds**

It is hard to quarrel with the bill signed on March 28 by New York's Governor Dewey giving the State Superintendent of Insurance authority to examine the records of union welfare funds. Though most of these mushrooming funds are honestly administered, as the Governor noted, enough evidence of abuses has come to light to justify the intervention of public authority. However displeasing this may be to the many union officials who have never in their lives pocketed a dishonest dollar, they ought to have the good sense to realize that welfare funds are no longer a matter of purely private concern. Within recent years, such funds have developed to the point where they are now a type of big business very much affected by a public interest. In New York State, some 3 million employees are covered by welfare funds in one way or

another. According to Governor Dewey, these funds now have assets in excess of \$2.5 billion—a figure that will grow much larger with every passing year. During 1953 alone, contributions to welfare funds operating in New York State totalled \$365 million. As far as is known, abuses in administering union welfare funds are fortunately confined to the level of the local union. Typical is the case of Local 32-E of the Building Service Employees Union (AFL), whose president was murdered in New York City, gangland style, last August 28. A check of the local's welfare fund, made in conjunction with the ensuing investigation, revealed that the slain leader and his friends had within five years siphoned off more than \$250,000 of the fund's assets for their personal enrichment. To deal with this kind of local abuse is more properly the concern of State than of Federal authorities. New York's example should be imitated elsewhere.

#### **Latest showdown on the docks**

After last week's developments, something has to give way in the tension-packed, half-strangled Port of New York. On paper, at least, the International Longshoremen's Association, which the AFL expelled last year, has reached the end of the road. Though it has up till now successfully fought off the AFL attempt, encouraged by Governor Dewey, to take over the piers, it can scarcely be expected to withstand the combined might of the Federal Government and the State of New York. Nothing less was arrayed against it last week, following a meeting in Manhattan on March 27 between Secretary of Labor James Mitchell and Governor Dewey. The Governor and the Secretary agreed that the strike which has semi-paralyzed the port since March 5 was not a labor dispute at all but "primarily a criminal conspiracy." They felt justified, therefore, in mobilizing all the resources of the Federal and State Governments to smash it. Though the details of their strategy are not yet fully known, it is already clear that Messrs. Dewey and Mitchell intend to use the full power of the courts to make the docks safe for any honest man who wants to work there. Summoning witnesses last Monday to appear before a special grand jury, U. S. Attorney J. Edward Lumbard said that the panel would give special attention to charges of "conspiracy" between some of the employers and the old ILA. (These charges, officially made by the Waterfront Commission, the employers have hotly denied.) With the courts in action, police everywhere on the piers and such employers as are friendly to it under heavy pressure, the ILA appears heavily outgunned. Should it survive this fight, the racketeers will be entrenched for another generation.

#### **London talks on trade with the Reds**

In sending Harold Stassen to London to discuss Prime Minister Churchill's proposals for expanded trade with the Soviet bloc, President Eisenhower was at best fighting a delaying action. With no visible

AMERICA—National Catholic Weekly Review—Edited and published by the following Jesuit Fathers of the United States:

*Editor-in-Chief:* ROBERT C. HARTNETT

*Managing Editor:* CHARLES KEENAN

*Literary Editor:* HAROLD C. GARDINER

*Associate Editors:* JOHN LAFARGE, BENJAMIN L. MASSE, EDWARD A. CONWAY, VINCENT S. KEARNEY, GORDON GEORGE, ROBERT A. GRAHAM

*Contributing Editors:* THOMAS J. M. BURKE, THURSTON DAVIS, ALLAN P. FARRELL, PHILIP S. LAND, WILFRID PARSONS

*Editorial Office:* 329 W. 108TH STREET, NEW YORK 25, N. Y.

*Business Office:* 70 EAST 45TH STREET, NEW YORK 17, N. Y.

*Business Manager and Treasurer:* PAUL A. REED

*Circulation Manager:* PATRICK H. COLLINS

*Advertising Manager:* MISS JANE VLYMEN

exceptions, our European allies are firmly persuaded that nothing but good can come from lowering the barriers against East-West trade. To our protests that any significant expansion of East-West trade would necessarily mean relaxing curbs on the export of semi-strategic items, such as machine tools, our European friends answer that the free world would benefit more from such trade than would the Russians and their satellites. They are similarly unimpressed by our warnings that Soviet promises of expanded trade may be largely propaganda, and that they almost certainly exaggerate the possibilities of a mutually profitable exchange. The hard fact is that to keep intact the alliance against Communist aggression we shall have to make some concession here to our allies. According to a March 29 dispatch from London, Mr. Stassen has, indeed, already assured the French and British of our willingness to do so. What the President hoped to accomplish through the Stassen mission was to keep these concessions as small as possible, and to maintain fairly intact the list of semi-strategic items now banned in export trade with Communist countries. Unless he succeeds in this, Congress may balk when the time comes to vote new appropriations for his foreign aid program. The forthcoming conference at Geneva, where Moscow is sure to use the bait of expanded trade, along with a truce in Indo-China, in a supreme effort to split the West, makes agreement on some acceptable compromise the order of the day.

#### **Political jockeying in Egypt**

The political scene-shifting in Egypt has progressed at so rapid a pace in recent weeks that you don't know who really controls the reins of government at any given moment. The latest is that the Revolution Command Council, the military junta responsible for the coup of July 1951 which unseated the unpopular King Farouk, has canceled its plans for a return to civilian government July next and will remain in power during a prolonged "period of transition." That means that Lieut. Col. Gamel Nasser is again in the driver's seat, leaving President and Premier Mohammed Naguib a mere figurehead. The significance of this latest reversal of General Naguib is clear enough. This popular figure is the leader of a small minority within the RCC in favor of a return soon to civilian rule. It may be that the General, mindful of the popular uprising which returned him to the Presidency after his ouster by the RCC last February, now feels that the only way he can insure his political future is through the dissolution of the council. The young officers who engineered the "revolution," however, apparently fail to see the wisdom of returning to power the old, corrupt, demagogic crowd led by the Wafdist and Saadists and abetted by the notorious Moslem Brotherhood. They will therefore not be dissolved so easily. At the moment the RCC under Lieut. Col. Nasser seems to be the only force in Egypt capable of good government. With mobs constantly rising at the beck and call of one faction or another, the army is Egypt's best bet for

stable government. It is certainly the only force in the country capable of carrying out the essential economic and social reforms promised by the "revolution" of 1951.

#### **Moscow's "Religious Cominform"**

In the captive countries the Communists have not let their hatred of religion inhibit them from using religion for their own purposes whenever they can. Quite recently the Red press in Lithuania published what was alleged to be a "pastoral" of Bishop Paltarakas of Panevezys. In this letter the bishop, who is the only one permitted to function in Lithuania, is made to claim that there is "freedom of religion" in his country. Whether spurious or extorted, the document and the use made of it reflect the importance attached to this kind of propaganda. Recent signs indicate that the Kremlin has decided to advance with its diversionary tactics even further into the religious field. An article on the "Religious Cominform" published in the March issue of the *Christian Democratic Review* calls attention to a recent significant trend among the regime-sponsored, fellow-traveling "Progressive Catholics." (This is the first number of the organ of the Christian Democratic Union of Central Europe, 339 East 52 St., New York 22, N. Y., to appear in printed form. Previous issues have been mimeographed.) In Poland, Czechoslovakia and Hungary, the efforts of the "patriotic priests" and "social Catholics" have been turned from domestic propaganda tasks to appeals for the support of Catholics abroad. A like development has been noted in the corresponding Protestant groups. As the article cited notes, these moves are not spontaneous but are well-coordinated and directed from one center. While the religious communities in the West continue divided, Moscow assigns ever new roles to its "Religious Cominform."

#### **Isn't religious news newsworthy?**

The term "Church of Silence," originally applied to the persecuted Church in Eastern Europe, can aptly be applied to the conspiracy of silence that typifies the press of the free world whenever there is question of communism's war upon religion. The Holy Father and our bishops have on numerous occasions complained of the mediocre record of our great organs of public opinion in reporting on and defending the cause of religion behind the iron curtain. A recent case in point is the cold shoulder the British press gave to the Anglican study entitled *The Churches of Europe Under Communist Governments* (AM. 3/13, pp. 619-620). This report was debated and accepted by the Church Assembly of the Church of England. It showed, with sympathetic allusions to the heroism of the Catholic leaders, that the deliberate aim of the Communist regimes is to destroy Christianity. Although the debate was held in public in Church House, Westminster, under the presidency of the Archbishop of Canterbury, with many reporters present, British newspapers, according to the Feb. 26



*Catholic Times* of London, all but ignored it. When Church of England sources a few months ago published a pamphlet, *Infallible Fallacies*, attacking the Catholic Church, however, both British and American newspapers played up the news. Believers should write brief, courteous, factual letters to the editors of secular publications objecting to this distorted reporting. If people who believe in God do not take action to correct this abuse, part of the fault will be theirs.

### **U. S. copyright isolationism**

The United States now has a chance to end its copyright isolationism. The world's major publishing countries set up in 1886 the Berne Copyright Union, but Russia, China, the Spanish-American republics and the United States stayed out. Members of the union agreed that all works published in any country belonging to it would automatically get copyright protection in all other member countries. The United States objected that such protection was granted for too long periods and in too sweeping terms. Accordingly, since 1891, a foreign author can get protection in the United States only by going through an elaborate process of registration, deposition of a copy of the work in the Library of Congress and the payment of a fee. In addition, books in English have to be printed and bound in the United States. This strange bit of cultural isolationism has long made the United States a dog-in-the-manger in regard to international copyright. In September, 1952, the United States, with 39 other countries (including the Holy See) signed at Geneva the Universal Copyright Convention, under which citizens of any country adhering to the convention will automatically get in every other member country the same copyright protection given works of its own citizens. The convention has been approved by the Administration, by educators, librarians, authors, composers, artists and by all publishers. All that is needed is the passage of minor legislation by Congress to bring our domestic laws into conformity with the convention. Such legislation has recently been introduced and is awaiting hearing in the Judiciary Committees of House and Senate. Speedy enactment of the enabling legislation would close one annoying gap in our cultural relations with other nations.

### **Secretary Wilson's constitutionalism**

To anyone alive to the constitutional issues presently at stake in Washington politics, a recent remark of Secretary of Defense Wilson should cause a shudder. At a hearing on March 18 he told Senator Kefauver: "... and we recognize the Senate and Congress as our bosses ... ." This demolishes the independence of the Executive, a pillar of our constitutional system. Mr. Wilson must think we have a parliamentary system, in which the Cabinet is a function of the legislature and wholly accountable to it. The President is Mr. Wilson's "boss." This lapse shows how badly, as Walter Lippmann has observed, the White House needs a constitutional authority on its staff.

### **HEALTH RE-INSURANCE PLAN**

Our guess is that the re-insurance scheme which captured the headlines when President Eisenhower sent his health message to Congress in January will please no one. Hearings on H. R. 8356, embodying the President's proposals, began March 24.

The idea behind the re-insurance plan is briefly this. Americans should meet their health bills through voluntary insurance. That way, the Government stays out of the doctoring business. However, voluntary insurance plans, like Blue Cross, Blue Shield and various commercial insurance plans, despite a rapid growth, are still unable to cover big-cost or long-term illnesses or to bring their premiums within the reach of the lower-income groups. Since they must operate on a sound actuarial basis, they have to raise premiums if they expand risks.

The core of the re-insurance plan is to cover these additional risks by means of a \$25-million fund. Unusual losses of any individual insurance plan would be made up from this fund. Private plans would thus be encouraged to take greater risks and thereby extend their coverage to more and more people.

The fund is not a gift but rather a kind of loan to the private companies, which will have to pay premiums to the Government and in time redeem the \$25-million fund and make it self-supporting.

Re-insurance would not be granted to a private company unless its plan met the requirements of the Secretary of the Department of Health, Education and Welfare in regard to minimum benefits, safeguards against unwarranted exclusions, waiting periods and general financial soundness.

This wide discretionary power of a Government official to dictate standards has already drawn the charge of the U. S. Chamber of Commerce that the scheme is a "first step in the direction of socialized medicine." More realistic is the complaint that the plan itself is flimsy. The commercial insurance companies are against it on this score, though Blue Cross seems willing to take a chance.

Re-insurance is no magic. Someone is going to have to pay for notable increases in benefits if high-cost illnesses and longer hospitalization are covered. If it isn't the Government, it's the insurance companies. That means higher premiums to the consumer unless vastly increased coverage could restore the balance. Actually, if the plan were solid it would be easy enough for the insurance companies to set up and operate their own \$25-million fund.

H. R. 8356 may never become law. Even if it does, the insurance companies might not take to it. And even if they do, they might get nothing out of it except Mrs. Hobby's direction of their efforts.

To those Americans who are at present out of the health-insurance picture, it would mean very little, indeed. What is holding up voluntary insurance plans at present is not the want of a re-insurance scheme. The big hitch is the inability to predict the size of medical-care bills.

G. G.



## WASHINGTON FRONT

One question that never ceases to intrigue and puzzle Washington these days is this: why does the President fail to follow up on his projects? There have been several answers. One, adopted by this observer, is that Mr. Eisenhower started with a fallacious idea of his powers as President in relation to the Congress: that it is the boss and his role is merely to carry out its will. Another is that he has tired of the onerous job and escapes it whenever he can. Another is that, as he himself has put it, he is "no politician." Still another is that to the General, as an old soldier, politics as Congress plays it are highly distasteful. Probably there is some truth in all of these answers.

Another fact is relevant. In the Senate, the big majority of Republicans simply do not like him. They would follow a Taft, but not this outsider. In all the top levels of Congress there are only three men who have shown themselves completely loyal: Speaker Joe Martin, House Majority Leader Charles Halleck and the Vice-President. His own Senate Majority Leader, Senator Knowland, has run out on him more than once, notably on the Bricker issue, and promises to make trouble on China policy. In an election year, the President seems to hesitate to lean on the Democrats, most of whom would support him on both domestic and foreign policies.

It has been said that the President failed to show leadership on two occasions: the Bricker Amendment and the Democratic proposal to raise the exemption for lower incomes from \$600 to \$700. There is little factual evidence. On the Bricker Amendment, he and the country were saved from disaster by Democratic votes. On the Democratic low-income exemption, the roll call, when finished but before being announced, showed the Democrats had won. But Messrs. Martin and Halleck put on the screws and five Republicans changed their votes. The final tally was 210-204. The newspapers missed this maneuver; only the radio reporters got it.

More trouble looms on Eisenhower's health and housing proposals. He wanted 140,000 new public-housing units in four years, a modest proposal. The point about public housing is that when slum clearance takes place, not only are the dwellings demolished but their inhabitants are dispersed. When new units arise on the land, the rent is far beyond their means. As I write, the House Rules Committee has killed—or at least made a determined attempt to kill—the only way the displaced people can be housed, by public, i.e., government, housing.

Mr. Eisenhower's various health projects, also modest in scope, are in grave danger from his own party. There may not even be enough Democrats to save him on the final vote.

WILFRID PARSONS

## UNDERSCORINGS

Among the topics to be discussed at the International Marian Congress, scheduled to take place in Rome, Oct. 24-Nov. 1, is the influence of the dogma of the Immaculate Conception on human society . . . The scholarly papers on various aspects of the Immaculate Conception which were read at this year's convention of the Mariological Society of America are now available from the secretary of the society, Fr. Juniper Carol, O.F.M., Holy Cross Monastery, Bronx 72, N. Y. (*Marian Studies*, Vol. V. 233 p. \$2.50 plus postage.) . . . *The Theology of the Apostolate of the Legion of Mary* by Bishop Joseph Suenens of Malines is a fine treatment, full of insights, of the spirituality of Mary and the apostolate (159 p. 7s. 6d. Mercier Press, 19 Maylor St., Cork, Ireland).

► A National Eucharistic Marian Congress for members of the Oriental Rites in the U. S. will be held Oct. 22-24 in Philadelphia. At present there are almost a million Oriental Rite Catholics in the country . . . Msgr. John C. Kirk of the Savannah-Atlanta diocese has been named by the Sacred Congregation for the Oriental Church as its delegate to refugee Rumanian Catholics in Europe. In Rumania itself not a single bishop of either the Latin or Byzantine Catholics is free to exercise his office.

► For parents and youth workers who are looking for the proper camp for their children, information can be found in the *1954 Directory of Catholic Camps* (80p. \$1. National Catholic Camping Association, 1312 Massachusetts Ave. N. W., Wash., D. C.).

► *The Society of the Sacred Heart* (70 p. \$3.50. Newton College of the Sacred Heart, Newton 59, Mass.) is a beautifully illustrated sketch by Fr. François Charnot, S.J., of the history and spirit of the Religious of the Sacred Heart.

► Wallace Fowlie, Rev. Hunter Guthrie, S.J. and Georges Poulet will be among those discussing symbol and myth at the annual meeting of the Catholic Renaissance Society, April 19-20, at the Bellevue-Stratford Hotel in Philadelphia.

► The Grail is sponsoring a tour from Holland to Lourdes July 31-Aug. 14 for young women from nine countries. The tour will include discussion programs on apostolic topics in English and French, three days camping at Bruges in the Pyrenees, several days of organized service to the sick pilgrims at Lourdes. Write for full details to Miss Dolores Brien, Grail International Student Center, 46 West 55th St., New York, N. Y. . . . Two Jesuits will lead high school students, their parents and friends on a visit to Marian shrines of Europe, July 20-Sept. 2. Full information can be obtained from the Headmaster, Xavier High School, 30 West 16th St., New York 11, N. Y.

T. J. M. B.

## Our stake in Indo-China

The address of Secretary of State Dulles before the Overseas Press Club of America on March 29 had a threefold impact. It served notice on the Communist bloc that they could not bargain with the United States on Asian problems during the Geneva conference, to convene April 26, in return for a Communist "hands-off" policy in Southeast Asia. It reassured the anti-Communist forces in Indo-China that they need not consider concessions to Red China as the only way out of a war which has been depleting French military strength and sapping the confidence of their Vietnamese allies. It prepared the American people psychologically for the possibility of deeper United States involvement in another Asian ground war.

Since the key passage of Mr. Dulles' speech is known to have had the approval of President Eisenhower, it may now be assumed that the United States will commit itself to whatever extent necessary to block Communist expansionism in Southeast Asia. Secretary Dulles made this solemn declaration:

Under the conditions of today, the imposition on Southeast Asia of the political system of Communist Russia and its Chinese Communist ally, by whatever means, would be a grave threat to the whole free community. The United States feels that that possibility should not be passively accepted but should be met by united action. This might have serious risks. But these risks are far less than would face us a few years from now, if we dare not be resolute today.

Just what Mr. Dulles meant by "united action" he did not essay to spell out. He did make it clear, however, that "united action" by the free world did not solely depend on open Chinese intervention in Indo-China. Our fundamental policy decision for Southeast Asia, declared Mr. Dulles, was taken in view of the present circumstances in which Red China is promoting aggression in Indo-China "by all means short of open invasion."

So at one stroke Mr. Dulles tried to reassure both the French and their Vietnamese allies. To the French he equivalently stated that they need not fear standing firm at Geneva by opposing every Communist attempt to split allied unity on such issues as recognition of Red China and the admission of her delegates to the UN. If, through our refusal to compromise, the Geneva conference fails to secure peace in Indo-China, then France can count on joint action with the United States and other free nations to win the victory. For the Vietnamese, Mr. Dulles cleared away any doubts they may have had about the outcome of the war. Up to the present they have had no certainty of United States intentions. This uncertainty, coupled with a lack of confidence in the French and in ultimate victory, has seriously compromised the war effort.

On the questions of recognition of Red China and her admission to the UN Mr. Dulles was no less firm. Conceding that recognition does not imply "moral approval" of a regime, he emphasized that no govern-

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ment has a right to demand it of another—least of all Communist China, which "has been consistently and viciously hostile to the United States" and our expatriates in China. Similarly, no aggressor who still retains the fruits of his aggression should be admitted to the company of peace-loving nations in an organization dedicated to the maintenance of peace and security in the world.

On the whole, Mr. Dulles' clarification provided a direct answer to pleadings in this and other journals for a clear-cut statement of where the United States stands on the question of Indo-China. Only by proclaiming to the Soviet bloc that we have a stake in Southeast Asia and that we will defend it no matter what the "risk" can we argue at Geneva from a position of strength.

### *Fighting communism: the scope of "opinion"*

To the surprise of the editors of this Review, the somewhat delayed reaction of readers to our articles on "Presidential leadership vs. Senate hegemony" (3/13) and "Congress, Communists and the common good" (3/27) has been very vigorous. The articles were published in an attempt to suggest a wider perspective on the sensational issues involving Senator McCarthy which have been brought to a new pitch of public concern in the past few weeks.

The articles have elicited considerable favorable comment. For example, the *Pilot*, Boston archdiocesan weekly, republished the first article. On the other hand, admirers of Senator McCarthy's anti-communism have taken renewed offense over this new evidence that AMERICA does not share their opinions. The intensity of their reactions will be obvious next week when we publish several letters received too late for inclusion in this week's special Feature "X" consisting of the McCarthy correspondence.

This seems an opportune time to remind both sides that the McCarthy issue is one of conflicting *opinions*. A great deal of the applause of the Senator's conduct (among Catholics, to whom we are here referring) is plainly prompted by instincts which are wholly admirable: intense opposition to communism, zeal for religion and fear that but for Mr. McCarthy the United States would fall a victim of Red infiltration.

Criticism of the Senator's conduct on the part of other Catholics is prompted by equally admirable and, indeed, even identical instincts: zeal for moral

integrity and religion, determination to fight communism effectively and the fear that our over-all defense against world communism is being seriously impaired, perhaps to the point of endangering its success, by false estimates of different aspects of the threat and ill-considered methods of meeting it.

Surely it is not too much to expect all our readers to concede that the editors of this Review, men who have dedicated their lives to God as Catholic priests and who have submitted themselves to a long, rigorous spiritual and intellectual training for the defense of Christ's holy religion, are at least as deeply concerned as they are about the danger of atheistic, materialistic communism and the threat it poses to free men everywhere. From what some of our critics write, one would think that the twelve priests editing AMERICA were practically apostates. This, if we may say so, seems to us an unreasonable reaction.

How can one explain such extremist attitudes? One explanation, we believe, lies in overlooking the circumstance that there are about a dozen serious phases of the issues personalized by Senator McCarthy. Different persons, despite their unanimity in accepting whatever the Catholic Church teaches on faith or morals, will inevitably make different assumptions to begin with, and will differently evaluate the various, complex aspects of this question. That is always true in the realm of opinion.

Absolute certitude is impossible in dealing with political phenomena of this sort. This proposition is elementary. It is confirmed by the facts: Catholics do differ in every conceivable way on the McCarthy issue. They would differ even if they all possessed the same background, the same interests, the same fund of information—which they do not. Temperaments, which vary almost infinitely, also color people's opinions.

So let's all remember that these issues remain matters of opinion, even though they are opinions concerning very grave matters. Their gravity justifies intensity of conviction, but not the error of transposing the dispute into the wrong key—that of doctrinal orthodoxy.

## Working mothers

Many a mother is forced to leave home each morning and head for a day at the office or factory to earn a decent living for her family. Maybe her husband is a chronic invalid. Or she may be a widow. Or her husband's earnings may be too slim for family needs.

Most of these working mothers must regret the necessity which separates them from their children during the day. Even their hours at home are a drab struggle to keep up with the housework. Working mothers were therefore singled out for "our prayers and sympathy" at the closing session of the three-day New Orleans meeting of the National Catholic Family Life Conference. The meeting expressed the hope that society would recognize their plight and help them.

But the conference had sharp words for those working mothers whose pleas of "economic need" are false, whose jobs are "merely an excuse to get out of the house, to get away from home and family duties and to be able to purchase luxuries." Such women are contributing to juvenile delinquency and actually helping to undermine the very homes they are working (they say) to support.

The size of the problem can be measured by the number of mothers at work. Five and a half million American mothers with children under 18 years of age are in the labor force. Of these more than 2 million have children under 6 years of age.

What percentage of these working mothers have joined the labor force through real necessity? No one can say. There are no reliable data on the total family income of working mothers. In default of such data it is clearly unfair to place indiscriminate blame on mothers who work. Yet it is obvious to anyone with eyes to see that a large number of them could give up their jobs if they were willing to live at a lower, though still decent, level. As Msgr. Joseph E. Scheider, director of the youth department of the National Catholic Welfare Conference, told the Senate Judiciary subcommittee investigating juvenile delinquency, it is often a matter of neglecting the children for the sake of extra money:

Prompted by a selfish desire to keep up with the Joneses, to have a car, to wear a mink coat, they have bartered the welfare of their children for a fleeting bit of happiness.

Women in industry—19 million of them in 1953—have undoubtedly added greatly to industrial production and the improved standard of living. The big increase of recent years has been in recruits from the ranks of married women. The median income of families in which both husband and wife work was \$4,631 in 1951, as compared to \$3,634 in families where the wife did not work. The April, 1953 issue of *Glamour* gave credit for the fact that more people own their homes now than previously to women's earnings. In 1940 only 44 per cent of families owned their own homes. In 1953 the number rose to 51 per cent. "The two-paycheck family," rejoiced *Glamour*, "has helped to bring about a revolution in home ownership."

At New Orleans, the NCFLC, while admitting all this, warned that "the price in the shape of moral and spiritual ruin is much too high." It is quite possible to destroy a home while building a house.

## Proposed changes in the Mass ritual

The idea that certain changes may be forthcoming in the ceremonies of the Mass may be disconcerting to many worshippers. We all know the jealous care with which the Church insists upon the exact performance of the smallest rubric. Yet many such changes have been made in past centuries. Pope St. Pius V made al-



terations some four hundred years ago which put the Mass in its present form. Our present Holy Father, Pope Pius XII, removed any misunderstanding on this point in his great encyclical on the Liturgy, *Mediator Dei*, when he said that "in the liturgy there are human elements as well as divine . . . and these human elements may be modified in various ways approved by the Hierarchy under the guidance of the Holy Ghost, according as time, circumstances and the needs of souls may demand."

In every country of the world, particularly where mission conditions prevail, "time, circumstances and the needs of souls" press for such changes in the Mass ritual as will enable it to fulfill what was so earnestly desired by the Blessed Pope Pius X: an active participation of the faithful in the liturgy, particularly the first part of the Mass. This is pre-eminently a service of community prayer, Scripture readings and instruction.

That such changes are likely to occur in the future is the well-founded conjecture of persons present at last October's Liturgical Conference at Lugano, described by the Rev. H. A. Reinhold in *The Priest* for December of last year (reprinted in the *Catholic Mind* for April). Reporting on it in the *Universe* (London) for Mar. 12, the Rev. Clifford Howell, S.J., one of the British participants in the Lugano conference, stressed the point that the Holy Father has allowed the discussions and recommendations of the conference to be made public, some of which are carried in the liturgical monthly, *Worship* (Collegeville, Minn.) for February of this year. "If people are not to receive a disconcerting jolt" when the time for such changes comes, says Father Howell, "they will need a little mental preparation. That may well be the reason why the Holy Father is allowing the conference's requests to be published."

At Lugano there was a meeting of cardinals, archbishops, bishops, officials of the Sacred Congregation of Rites and the foremost liturgical scholars of Europe and America drawn from ten different countries. Presiding was Cardinal Ottaviani, pro-Secretary of the Holy Office. Its avowed purpose was to consider and make recommendations for liturgical reforms. Some important suggestions were the following:

1. At public Masses the Latin Epistles and Gospels to be replaced by Scripture lessons in the vernacular. This was strongly urged by Cardinal Lercaro, Archbishop of Bologna.

2. The selection of readings to be revised and augmented to form a three-year cycle.

3. The first part of the Mass until the Creed to be conducted not at the altar, but from a lectern facing the people.

The important element in all this, however, is not the particular proposals, but the basic idea underlying them, the "vital point," in Father Reinhold's words: "living contact with the people, a meeting of God and the assembled Church in mutual recognition." And the highly practical question is whether we can con-

tinue to hold our people unless the Mass, the center of our Catholic life, be made more easily accessible to them. Cardinal Lercaro expressed the desire that the seed planted by Pope Pius X in his famous *Motu Proprio* of November, 1903 should "arrive at its full and fruitful flowering." The Christian world can join in prayer that this may be one of the effects of his scheduled canonization on May 29 of this year.

## Where are Catholic scientists?

When R. H. Knapp and H. B. Goodrich published their *Origins of American Scientists* in 1952, their statistical tables caused the raising of many a Catholic eyebrow. The book asked this question: why do so many American men of science, now in middle age, come from certain small, liberal-arts colleges in the Midwest and Far West? The study noted that these colleges are of the type which originated under Protestant denominational control. Catholic colleges, which have given the nation more than their share of lawyers, have seemingly produced very few well-known chemists, biologists and physicists. This oversimplification does injustice to the careful research which went into this volume, but it serves our present purposes.

What interests us today is whether Catholic colleges are now producing more scientists. The annual distribution of pre-doctoral fellowships by the National Science Foundation suggests that they are. On March 17 the foundation, after careful screening by its national board, announced 657 pre-doctoral grants. Thirteen of these were awarded to students in nine Catholic institutions.

The National Science Foundation also gives honorable mention to a larger number of students. This year 1,355 names of "highly qualified individuals" were honorably mentioned in the hope that graduate schools, recognizing their ability, might offer them fellowships or scholarships. Sixty-nine of the 1,355 are students in thirty Catholic higher institutions. Four of these thirty colleges had as many as four or more of their students on this honor roll.

The students who received the 657 Foundation fellowships represent a total of 145 institutions of higher education. Harvard students won 46; M. I. T. and the University of California, 38 each; Wisconsin, 32; Illinois, 27. But at Boston University, Dartmouth, Queen's College, Lehigh, Vanderbilt, Bowdoin, Williams, Temple, William and Mary, Rutgers, George Washington and Georgia Tech, respectively, only one student won a scholarship.

Is a new trend apparent? It would be premature to call it a trend, but there are signs that more Catholic students are winning NSF fellowships. This problem will continue to be the object of study by Catholic college professors and administrators. The foregoing figures indicate that our colleges are by no means unproductive of future scientists. However, as in many reputable non-Catholic colleges, there is always room for improvement.

# Did 4 million Catholics become Protestants?

Thomas J. M. Burke, S.J.

TWO WEEKS AGO the *Christian Herald*, monthly religious magazine published in New York and edited by one of the most prominent of American Protestant ministers, Dr. Daniel A. Poling, created a mild sensation. Its April issue came out with an article on a survey which purported to prove that within the past decade 4,144,366 U. S. Roman Catholics had been converted to Protestantism. The article was written by Will Oursler, Episcopalian son of the late Fulton Oursler, nationally famous writer-convert to Catholicism. It was not surprising that both the secular and religious press took prompt notice of this story.

The best figures we have on church membership in the United States, those contained in the 1953 *Yearbook of American Churches*, indicate a substantial increase during the past year in the membership of the 251 religious bodies in this country. The overall figure given shows a gain of 4.1 per cent for 1953 over 1952. The editor of the *Yearbook*, Benson Y. Landis of the National Council of Churches of Christ, regarded this increase for 1953 as "a relatively high rate of annual gain when compared with previous compilations." The rise in Protestant church membership is given as 3.9 per cent, which is somewhat higher than the rise in Catholic church membership, put down as 3.5 per cent—both figures relating to the year 1953 as compared with 1952.

On the basis of these figures, therefore, it would seem that church membership in Protestant bodies must have increased by some millions over the past decade. The 1953 increase in both Catholic and Protestant membership was noteworthy, because the total U. S. population rose only 1.7 per cent last year.

What is astounding about the *Christian Herald* article is the claim that over four million of the new adherents to Protestantism came in the form of converts from Roman Catholicism. This claim calls for a close scrutiny of the statistical methodology used in arriving at the precise figure of 4,144,366.

## OCCASION OF THE SURVEY

The *Official Catholic Directory* published annually by P. J. Kenedy & Sons lists the total number of converts to Catholicism for each year. This figure, obtained by direct mail from all the Catholic pastors in the country, is based on adult baptisms. The number of converts to Catholicism, while relatively stable, has been steadily increasing every year, as one would expect with a steadily expanding Catholic population and priesthood. For the past decade the number is just over a million—1,071,897, to be exact.

Statistical surveys derive their value from the care with which sampling is done and tested procedures followed. Father Burke, S.J., AMERICA'S religion editor, analyzes a recent *Christian Herald* survey on the conversion of U. S. Catholics to Protestantism. He notes that the Church has long recognized a serious problem of "leakage," but shows that the *Christian Herald* survey is so careless in its methods as to lose all value.

Catholic statistics make no attempt to show the previous religious affiliation, if any, of converts. Hence no figures exist of the number of Protestants converted to Catholicism over the past ten years. One reason why there are no statistics of this sort must be that they would be almost impossible to obtain. People who formally enter the Catholic Church as adults must, in many cases, have dropped all formal identification with any other religious body some time, perhaps many years, previously. A convert must have begun to doubt the truth of the doctrines of any religious group to which he belonged quite some time before his or her formal entrance into the Catholic Church.

Nevertheless, the publicity accompanying the conversion of such well-known figures as Fulton Oursler and Clare Booth Luce seems to have prompted the question among Protestants: "Doesn't a Roman Catholic ever become converted to Protestantism?" Dr. Poling states that he had been asked this question when the late U. S. Sen. Robert F. Wagner joined the faith of his wife and children, and on similar occasions.

The *Christian Herald* survey was launched to prove that Roman Catholics do, indeed, become Protestants. The heading of the article claims: "This survey reveals that Roman Catholic-to-Protestant conversions far exceed the better publicized traffic in the other direction." The survey was intended, according to the author of the article, to calm the fears of Protestants who were alarmed that Protestantism was "seriously 'losing ground'" to Roman Catholicism in this country. It was, so to speak, an apostolic survey. This purpose, however, would not of itself invalidate the results, provided reliable statistical methods had been used.

## HOW THE DATA WERE OBTAINED

The method used to discover how many Roman Catholics have been converted to Protestantism within the past decade was very simple. It consisted of sending a questionnaire to 25,000 Protestant ministers. The questionnaires were sent out last September 8. By January of this year, 2,219 of the ministers had replied. They reported that in the past ten years they had received a total of 51,361 former Roman Catholics into their respective Protestant churches. According to Will Oursler, whose article was only a report of the results of the survey, the 2,219 ministers replying represented somewhat over one per cent of the total of 181,000 American Protestant clergymen serving as pastors.

Mr. Oursler explains that "from the ministers replying and converts reported, a mathematical projection to the total number of church-serving pastors in the United States produces the startling nation-wide figure of 4,144,366 Roman Catholic-to-Protestant converts." To be on the safe side, he adds that when allowances are made for error, "the total national figure could hardly be less than two or three millions, and in all probability runs closer to five millions." This is a rather generous margin of error, but (as we shall see) in this case it was amply warranted.

#### STATISTICAL PITFALLS

The first question that strikes the inquirer is where the compilers of the survey obtained the figure of 181,000 American Protestant ministers with pastoral charges. For the year 1953, the *Yearbook of American Churches* gives as the total number of U. S. pastors having charges (including Roman Catholic, Orthodox and Jewish) only 183,899. If you subtract only the Roman Catholic (14,953) and Jewish (2,577) pastors, who total 17,530, the remainder numbers only 166,369. This is 14,631 shy of 181,000 already, and the figure is only for 1953. The informal estimate of Benson Landis, editor of the *Yearbook*, is that the number of active Protestant ministers in the country is now approximately 165,000.

On what ground is 181,000 used, not only for 1953, but as the multiplier to extrapolate the total number of converts over the past ten years? Back beyond three years it seems to be impossible to get any half-way reliable figures at all on the number of American pastors having charges. If we have recourse to the census figures, we find that in 1950 the U. S. census listed the clergy of all faiths—presumably with pastoral charges—as totaling only 168,419. The 1940 census gave only 140,077 clergy of all faiths.

Since the further back you go, the more the total number of clergy diminishes, the compilers of the *Christian Herald* survey could have had no warrant for projecting backwards the puzzling figure of 181,000 Protestant clergymen in extrapolating the figures they obtained from replies from less than ten per cent of the 25,000 questioned.

Yet this is what they did. If you divide the total number of converts reported (51,361) by the number of ministers reporting them (2,219), you get just over 23.14 as the average number of converts for the ten-year period per minister replying. If you multiply 23.14 by 181,000, you get a grand total of 4,188,340, for the ten-year period. (This figure exceeds the 4,144,366 used in the survey. It is hard to account for this disparity.)

The next question, of course, is whether the 2,219 replies were truly representative, in other words, whether the elementary canons of accurate sampling were employed. Apparently not. The 25,000 questionnaires on which the extrapolation is based were all sent to cities in 14 States, though replies came from 29 (through migration of ministers). No care was taken,

apparently, to make sure that pastoral charges of all types (size, economic status, etc.) were adequately represented in the sampling. No allowance seems to have been made on this basis in the interpretation of the one per cent who actually replied. Offhand, one would expect that the ministers most likely to reply would be those who had some converts from Catholicism to report. Projecting totals from such sampling has no statistical meaning.

Finally, what does the survey mean by a "convert" from Roman Catholicism? No light is shed on the question of how the persons converted were identified as Roman Catholics to begin with. How did they identify themselves as Protestants? The second question put to the ministers was this: "Did you provide an orientation or 'instruction' period for these [converts] before taking them into membership?" About two-thirds of the ministers replying said that they had given some kind of instruction. In 284 cases, the ministers replied that they had given no instruction. The rest did not answer the question.

It is quite possible, of course, that in the past ten years hundreds of thousands of persons from families vaguely identified as Catholic should have identified themselves, whether vaguely or more formally, as Protestants. We simply do not know how often this may have happened. All we know for certain is that many such persons must unquestionably exist in the United States. They are really lost to the Catholic Church long before they identify themselves in some manner or other as Protestants.

We know that there is a large "leakage" in the Catholic Church. How large it is no one knows. The causes of the leakage are fairly well known: lack of religious schooling, indifference to religious practice in nominally Catholic families (often as a result of mixed marriages), absorption in an atmosphere (whether in or out of school) hostile to Catholicism, alienation from Catholicism through marriages with non-Catholics or divorce and remarriage, alienation through the practice of birth-control and simple neglect of religious practice through laziness.

Mr. Oursler observed in his article: "Reply after reply states that many converts—in some instances, most—came in through mixed marriages in which the Catholic party adopted the Protestant faith." Whether "adopted" means social or religious affiliation or a combination of both, the observation is confirmed by the experience of many Catholic priests, at least to the extent that Catholic partners in mixed marriages not infrequently drift away from the practice of their religion.

What throws doubt on the accuracy of this survey, beyond the statistical fallacies which invalidate it, is that it seems to run counter to everyday experience. The fact that persons in some way identified as Protestants become practicing Catholics is well known. How well known is the opposite? And precisely what does "membership" in many Protestant communions really mean?



## CONCLUSIONS

What is at once obvious in the *Christian Herald's* survey is that its disregard of the simplest requirements of scientific sampling vitiates its claim to accuracy. As a statistical survey, it really proves nothing. Mr. Oursler equivalently admits this when he says that the number of Roman Catholic converts to Protestantism in the past decade ranges anywhere from two to five millions.

On the other hand, Catholics have never denied that large numbers of Catholics (*i.e.*, persons baptized in the Catholic Church) are lost to the Church sometime between their baptism and the end of their lives. Everyone knows of such cases, and often of the reasons for them. But we have no reliable statistics about their number. That many hundreds of thousands of them

might in some way identify themselves as Protestants somewhere along the line does not seem improbable.

The chief conclusion of this survey, as far as Catholics are concerned, is to remind us that this leakage is a very serious problem. Catholics becoming Protestants are probably a minor part of it. The most tragic thing is the complete loss of religious faith, the complete forgetting of God, the failure ever to turn to Our Merciful Father in prayer. Let no parent ever think that this cannot happen to his or her child. We carry the treasure of Christ's grace in earthen vessels. That is why the Church exercises such solicitude and care over the faithful. In an ambiguous society like our own, characterized by both religious and secularistic influences, a reasonable but vigilant caution against loss of faith is highly necessary.

## Hiring the handicapped

Mary Heyden Jr.

**A** NEGRO NAMED SAM who murdered his wife and served six years of his sentence is released from prison and given a fourteen-year probation. In order to keep from being sent back he has to live a decent, respectable life. The first thing he has to do is get a job. Who is going to hire him? Would you?

Joe, a big, rough-looking Italian, has been an epileptic since childhood. His seizures are fairly frequent. Yet he has to live too. He wants a job. Would you hire him?

Jim Cook, superintendent of a company which manufactures canvas products, hired these two men. It's nothing new with him. He's been hiring people like them for the past ten years. A murderer and an epileptic are just two more. Jim's right-hand man is an ex-convict who served part of a sentence for armed robbery and was given a parole because Jim had a job waiting for him. That was eleven years ago. They're still working together.

When people hear the slogan "Hire the handicapped," they usually think of the physically disabled. Jim Cook holds that there are other kinds of handicaps besides physical ones. A man may be more severely handicapped by a prison record than by the loss of a couple of fingers. Old age is a handicap, in the sense that many firms will not hire older people. The same may be true of complete lack of experience.

The days of keeping handicapped persons shut up at home or working in lower-paying charitable insti-

tutions are passing away. More and more attempts are being made to place them in positions for which they are physically and mentally fit. But progress is slow. Many employers are reluctant to give them a chance, even though some of the largest corporations are leading the way.

I interviewed Jim Cook at the plant in Buffalo where he is general superintendent. His company is fairly small, employing only about a hundred people. Nevertheless I suggested that since he's been hiring the handicapped for so long, he would have run into just about every obstacle and every type of handicap.

"As far as I'm concerned," he told me, "everybody's got some kind of a handicap. Otherwise you'd have a world of perfect people. Look at me. I cut off half my little finger when I was a kid. That's a handicap. Or take something like fallen arches. It doesn't sound like much but you'd be surprised at how many people have them. They can't stand and they tire easily, so it's hard for them to get jobs. But they still have the use of their hands."

He took me on a tour of his shop, where I saw row after row of power sewing machines being operated by middle-aged women in housedresses and aprons.

"See that?" he said. "Everyone of those women is handicapped. Why? Simply because they'd never worked before. No experience. They could sew, but not on a power machine. Give them a day or two to figure it out, help a little, and you've got a bunch of professionals."

As we passed I noticed that most of the women spoke broken English and called him "Jee-mee." One woman was sewing on something other than canvas.

"What's that?" I asked.

"You know women," he grinned. "Every once in a while they have to whip up a dress for themselves or a new apron. It's good for morale."

Back in his office I asked him about other handicaps. He gave me as many examples as he could remember. He has employed spastics, amputees, deaf-mutes, people with only one eye or extremely bad eyesight, morons, epileptics, several persons with bad cases of

*Mrs. Heyden of Buffalo, N. Y. is the busy mother of two small boys, but finds time to write for two other magazines besides AMERICA.*

curvature of the spine, etc. It was quite a list. He went on to explain how various types of handicapped were handled.

Epileptics, for example, have to be kept track of at all times. Usually there is someone at the plant who has had experience with epileptics. If not, other employees soon learn what to do, and taking care of a seizure becomes routine. When an epileptic feels a seizure coming on, he or she retires to a cot in one of the restrooms.

"I lost one epileptic in a snow bank one day," Jim said. "I sent him out to shovel the alleyway, and a short time later I couldn't find him. When I went looking I found that he'd had a seizure and collapsed in the snow. We called a doctor right away and he was all right. As a matter of fact, the doctor told me he was better off working than wandering around the streets. Too easy for them to get hit."

"But what about the murderer?" I asked. "Isn't that going a little too far?"

He shrugged. "Nobody knows about it and he's a good worker. I've never had a bit of trouble with ex-convicts. You take a man who's been in prison for a number of years—he's going to be pretty careful not to be sent back. All he needs is a chance and he'll make good."

"But surely there must be some difficulty in hiring these people."

He shook his head. "I wouldn't say there was any difference. No matter whom you hire, you can't just put him in any job. Nobody can do everything. You've got to find the right job for the right man. That's the trouble, I guess. People think it's a lot more difficult than it is."

He cited one case of two elderly women who sewed next to each other.

"It was terrible," he said. "I never saw two women who could talk so much. It got to the point where they weren't doing anything except talk and I was afraid I'd have to fire them. I shifted them around a few times but it didn't help. Then I had an idea. I put a deaf-mute at a machine between them. The talking stopped."

I seized at this. "How about deaf-mutes? Isn't it hard to give them directions?"

"Nope. You can write things down for them if you want to, but mostly they read lips. It's wonderful how they do it. Sometimes I just show the girl a finished sample and she goes on from there. Nothing to it."

I had a suspicious thought. "What about the pay for handicapped people?"

"It's all the same. Everybody on a single-needle machine gets one rate, those on a two-needle machine get more. We pay by the job, not according to who does it. It's the same for the men. Cutters get one salary, truck drivers another."

"Do you have any kind of bonus system? That would make a difference."

He nodded. "We do when we're rushed, which is

often. I've found that the handicapped usually do better because they're steadier and more dependable. Not only that, but once they learn a job they develop remarkable speed. They figure out short cuts for themselves that the average person wouldn't think of."

"What about absenteeism and tardiness?" I shot at him.

"Considerably less. These people are like the mailmen. 'Neither rain nor snow . . .' They've got a job and they're going to do it. Another thing, handicapped people tend to minimize an injury or an ailment."

That brought another thought to mind. "How does your State compensation work? Isn't the insurance company afraid of fraud, where a handicapped person might claim injury on the job?"

He laughed. "They've never asked or said anything one way or another. As a matter of fact, that did happen once. A man sprained his thumb and claimed permanent disability and everything else. Only thing was—he wasn't handicapped. That's the only case we ever had."

"What's the most frequent handicap you run into?"

He answered instantly. "Old age. Once a person gets to be sixty-five, everybody thinks he should be satisfied to sit in a rocking chair and collect a pension. Something's got to be done about that. More people are living to a healthier old age these days, but if nobody wants them, what good is it? We've had people working here who were close to eighty. We give them light jobs, something where they can sit down, and it works out fine. Employers who don't hire elderly people are missing a bet. Nine times out of ten dependability and experience win out over speed."

"But do you think they're happy?"

He looked at me keenly. "What do you think? If you were seventy and in good health, would you rather be cooped up in one room doing nothing, or would you rather feel that you were being useful?"

"Are these people grateful, do you think?" I asked, and getting paid for it at the same time?"

Obviously that did not require an answer.

"Why should they be? Nobody's doing them a favor. It's just good business."

Jim explained that only a certain percentage of handicapped people can be hired in any business, but if each company took its total percentage the problem would be practically solved. He seems to think that one reason people with disabilities have trouble finding jobs is that they go to the wrong person.

"For instance," he says, "I do the hiring here. My boss seldom comes into the shop and has no idea what jobs are available or who can do them. That's as it should be. We keep up the production, and he worries about getting new contracts. But I imagine if someone with only one arm went to him, he'd be inclined to turn him down, not because he's prejudiced but because he doesn't know what the person can do. To get a job, stop around and see a foreman or a superintendent. Another thing, when's the last time you filled out an application for a job?"

I said I couldn't remember.

"I think it's a nasty business. Too many companies make a practice of reading from an application form instead of having a personal interview with the person. Most of these forms have little boxes where you have to list any deformities, diseases, etc. If you don't actually meet the person, you're apt to be prejudiced against him."

Jim gets most of his handicapped workers from the State employment bureau. Whenever they have someone he might be able to use, they call him and talk it over. He requires no medical examination and relies upon the bureau's recommendation.

"Of course," he says, "some just come around hopping. Usually we hire them. About the only ones I have to turn away are the blind. I've never quite been able to work them in. But we keep trying."

Jim Cook is only one of many businessmen who are hiring handicapped people. During World War II, corporations found that, if they were to meet the demand for stepped-up production, they had no choice. If they wanted the work done, they had to employ the handicapped. This has aroused tremendous interest all over the country in new and better schools to train these people and develop whatever potentialities they possess. Many severely handicapped persons are now able to obtain college educations. Cerebral palsy centers have been formed, polio victims of all ages are being rehabilitated. The list is endless, everything from those with defective speech to paraplegics.

The work is endless, but rewarding. It leads to happier, normal lives for thousands of people, who in turn strengthen and improve their communities. It means a bigger and better America for all of us.

## Changes in Red China

Albert R. O'Hara

THREE MAJOR LINES of development in Chinese Communist society are becoming more and more apparent as time brings new actions and new and clearer statements of policy from Communist leaders. 1) Agricultural China must start the weary road of industrialization with heavy industry and armaments. 2) Land must be completely nationalized and agriculture controlled by the state. 3) Business, industry and communications must also be nationalized. These add up to usurpation of total political and economic power by the Communist party, to complete and irrevocable dependence of the people on the whims of the party.

*Fr. O'Hara, S.J., of the staff of the China Missionary Bulletin in Hongkong, returns to AMERICA's pages with another report on Chinese society.*

On December 24, 1952, Prime Minister Chou En-lai announced the start of a Five-Year Plan which was said to be modeled on that of Soviet Russia. Suitable new ministries had been created—the First and Second Ministry of Mechanical Industry, the Ministry of Building Industry and the Ministry of Geology. At the time, the Peking *People's Daily* said that the primary purpose of industrial construction would be development of heavy industry, machines, fuel, electric power and the production of armaments for national defense.

The first half-year of the Five-Year Plan had barely passed when it became apparent that the bureaucratic machine was functioning badly, and the Minister of Finance, Po Yi-po, was ousted. The Soviets were approached for help. After long talks in Russia, Li Fu-Chun, vice chairman of the National Committee of Financial and Economic affairs, came back to report that the Soviets had agreed to help China on its Five-Year Plan.

Russia and Communist China completely agreed, he reported, that the emphasis should be on heavy industry and national defense industries. Next in importance should be the training of technical personnel and development of communications and transport. Agriculture, commerce and light industry were to have a minor role.

Under the plan, a determined switch must be made from agriculture to industry; and the industrialization will mean tanks, guns, planes, tractors, trucks and machinery, not consumer goods. Russia is to supply the necessary money and trained men for this gigantic task. It will be for Chinese peasants and workers to make greater sacrifices in grain and taxes to repay the Soviet Union for this gracious act.

In regard to the collectivization of agriculture, we shall do well to note the statement of Teng Tse-hui, Director of the Department of Rural Works of the Central Committee of the Communist Party of China. In an article in *People's China*, entitled "China's Basic Tasks and Policies in Rural Areas," Teng said:

China has entered a period of planned economic development in which the central task is industrialization. In this new historical period, the work of the Communist party of China in the countryside has as its chief target the development of agricultural production and the gradual realization of the Socialist transformation of agriculture.

The writer then goes on to point out that to step up production, it is necessary to change the small-type farms that are now so widespread in China into large-scale, collective farms. In this realm the road pointed out by Stalin and traveled by the USSR is to be painstakingly followed by Communist China. China's problems, said Teng, are exactly those dealt with by Comrade Stalin, and he added:

If we say that the existing small-scale commodity economy of individual peasants is adapted to the use of draft animals, irrigation by manpower and the use of natural fertilizers, then the future big farms, employing machines in cultivation and irrigation, and using chemical fertil-



izers, will naturally demand the replacement of the present system of private peasant ownership by the system of collective peasant ownership, that is, the system of collective farm ownership.

In fact, the process of transformation that had been previously pointed out both by writers and those who had listened to Communist indoctrination courses, is now in all clarity outlined by Mao Tse-tung himself. He states that the systematic carrying-out of the socialistic transformation of agriculture means gradually to change the present system of private peasant ownership of land and replace it, on a voluntary basis (?), through mutual-aid teams and cooperatives, by collective peasant ownership.

The system is briefly this. 1) Land-reform laws will break the power of the landowners by dividing the land into small farms. But since these are difficult and uneconomical to work properly, then 2) farmers band together to form mutual-aid teams. This means a pooling of draft animals, tools and work. The idea of collective work is linked with the idea of collective ownership. This association is furthered by 3) producer's cooperatives, which require collective effort, collective buying and selling, collective work. 4) State farms are made show windows for the advantages of large, mechanized farms. 5) The last step is collective farming, with collective ownership of the farm land. This means in effect that the state takes over all the land, and the peasant becomes again a serf to a gigantic landlord, the Government.

The third major development in the economic and industrial life of Communist China is the taking over of industry and business by the state. Businessmen had originally been told that in the New Democracy there would be a definite place for the small capitalist and the national capitalist, at least for the time of transition. But then came the infamous "Five-Anti" movement, supposedly aimed at cleaning up corruption in business circles.

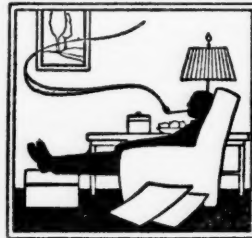
Every employer was fair game for his employees. Accusations were flying on all sides; where they were lacking, the Communist cadres helped the employees to find some. Capitalists, owners and managers were jailed and tortured psychologically and physically until they had been bled of all their money and promised to pay far into the future. Thousands committed suicide rather than undergo the ordeal.

So terrifying was the "tiger-hunt" that factories, shops, stores and businesses on all sides closed up. There was no money in circulation, and commerce stagnated. Few businessmen dared start up again, and most of the private capitalists who still survived needed subsidies to start anew. Before the Communist's so-called liberation, private enterprises represented 95 per cent of the country's total industries. After the onslaught of the "Five-Anti" had died away, only 32.7 per cent was still in private hands. Recently a state-operated department store spokesman was quoted as stating that in Shanghai, Tientsin, Canton and other principal cities, state-owned industries were

manufacturing almost 80 per cent of all daily necessities available to customers. A revival of the "Anti-Five" movement threatens to cut down or wipe out the remaining 20 per cent.

The policy of the Government toward such private business as still exists was stressed in articles in the Tientsin daily *Ta Kung* toward the end of 1953. Private business, it was said, has a place during the transition period. It is most important, however, that private business should move within the limits prescribed for it by the Government and should not influence public price policy. The prices of food and of most industrial products are fixed by the Government. Private business firms thus are completely at the mercy of the state, and will ultimately be swallowed up.

## FEATURE "X"



*Herewith we publish the letters received over the week-end before going to press on the McCarthy issue. More letters opposing AMERICA's position arrived after these. They will be published next week. It would help if correspondents remembered 1) to address letters for publication "Editor:" 2) to keep them brief and factual; 3) to type them double-spaced and 4) to include their home address. Attention is called to the editorial "Fighting communism: the scope of 'opinion'" on p. 34 of this issue.*

EDITOR: In connection with Fr. Hartnett's article on "Presidential leadership" you two weeks ago published a commendatory letter from a fellow-Jesuit whom we all admire. In it he stated that the "followers of Sen. McCarthy" are "morally obligated" to return a cautious answer to the question he put. The question was whether the Executive branch of the Federal Government could not be trusted to deal with the problem of internal communism. This question does not seem to me to rest on a secure factual basis.

Here are some questions that do have factual basis. Who is it in Washington that caused high officials to confuse a hissing snake with a red herring? Who is it in Washington that more recently caused high officials to exchange defective dental floss for good gold braid? Why is it that the Army suddenly finds itself so overstocked with manpower that it can afford to issue voluminous reports on individual G.I.'s and assign an Inspector General to each National Guardsman to make sure that he shows up for drill?

It is not sufficient to answer such questions by saying that a mistake has been made. Sound educators, like Sen. McCarthy, true to his Jesuit training, want

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to know why the mistakes were made. You cannot educate a student merely by letting him know of his mistakes. You must help him find out how he came to make the mistakes.

I have no desire to enter into controversy on this matter. But it is only fair to let your readers know that on the McCarthy issue a great many Jesuits do not agree with AMERICA. (REV.) JOSEPH LYNCH, S.J.  
New York, N. Y.

EDITOR: Thank you, Fr. Hartnett, for the temperate, logical defense of your position on "Congress, Communists and the common good" (AM. 3/27).

It is not likely that many admirers of Sen. McCarthy will be converted to the cause of reason by reading your article. . . . As you say in your conclusion, "there is no use being so naive as to think that any attempt to restore order by posing the problem in terms of Christian political philosophy will get very far." One must agree with this melancholy inference, but then ask, "why?" . . .

Our children learn so many *things* in their religion classes. So many *facts*. When may rose-colored vestments be worn, what are the names of the choirs of angels, under what conditions is baptism of blood a substitute for the sacrament, on what arm the maniple is worn . . .

Perhaps all of us, including Senator Joe, would be better off today if our religious training had given priority and primacy to a few clear, basic principles, and among these the important truth that the end does not justify the means.  
KATHARINE M. BYRNE  
Chicago, Ill.

EDITOR: I should like to go on record as being in full accord with the spirit and thought of Fr. Hartnett's article entitled "Congress, Communists and the common good."

As an old-time, perhaps I should say, long-time, reader of AMERICA, I should like to add that I have ever found it the voice of sanity in an oft-times mad world.

I am proud of AMERICA. FELIX J. GALLAGHER  
Tucson, Arizona.

EDITOR: I have long respected and admired AMERICA for the consistently superior quality of its editorials and articles. "Congress, Communists and the common good" by Fr. Hartnett was another excellent example of a well-reasoned and penetrating analysis and evaluation of a current happening.

It is this reader's opinion that the moral law should be a primary determinant in any evaluation of Sen. McCarthy's investigative methods or results, as it should be for anyone's action, whether political, economic, social, etc.

Such an evaluation is achieved by reviewing all the facts available in the light of moral principles, *not* by a *a priori* judgment based on political or religious affiliation. It appears that many Catholics who rush to the

defense of Sen. McCarthy are guilty of faulty logic. Their reasoning seems to be that Sen. McCarthy is a Catholic and they are Catholics; therefore, they must defend and support whatever Sen. McCarthy does.

Just as reprehensible as this is the converse logic applied by many non-Catholics; i.e., Sen. McCarthy approves of his own methods of investigation. Sen. McCarthy is a Catholic. Therefore, all Catholics approve of Sen. McCarthy's methods of investigation.

It is hoped that your objectively enlightened and principled treatment of these and other issues will foster clearer understanding of the facts and well reasoned opinions in the minds of the populace.

Colonial Heights, Va. ROBERT S. ANDREWS

EDITOR: Thank you for the splendid article, "Congress, Communists and the common good" by Fr. Hartnett.

Both supporters and critics of Sen. McCarthy have oversimplified and emotionalized this complex subject to the extent that rational discussion on it is almost non-existent. Fr. Hartnett's calm, clear and reasonable analysis should do much to encourage careful reevaluation of basic issues involved, and to discourage the notion that only two stands are possible—for or against Sen. McCarthy.

WILLIAM R. DAHLIN

East Norwich, N. Y.

EDITOR: Amid all the highly charged emotional flurry surrounding Sen. McCarthy's activities, it is good to have Fr. Hartnett's reasoned analysis of the orderly-government issue in the controversy, "Presidential leadership vs. Senate hegemony" (AM. 3/13).

One of the most disturbing features of the McCarthy phenomenon, it seems to me, is the extent to which soundly-trained Catholics have taken the position that because the Senator's opponents are not all above reproach, the Senator himself is. Not only is this *non sequitur* dubious logic, but I am convinced that it has done actual harm to the values we are all anxious to preserve.

We need not be too surprised to find a Catholic "man in the street" saying (as one did recently in the correspondence column of a Catholic publication): "He who hurts Communists and fellow-travelers helps us—as simple as that."

If the Senator's motives are as pure as his partisans would have us believe, it would have been kinder of them not to have suspended their critical powers in the face of his reckless conduct. A few well-placed words of advice from a friendly source might have saved him from himself. I (and I am sure many more of my fellow-Catholics) would have been more reassured if at least the attempt had been made.

Brooklyn, N. Y. ANITA C. LANE

EDITOR: Please enroll me as a subscriber.

While my intention to do this has existed for some-time. Rev. Joseph J. McCarthy's letter (AM. 3/27) hastened the deed . . .

Unlike the Senator, I do not look for echoes of my

sentiments in printed matter. Unlike him, I do not feel I am the one to set all criteria of what is right or wrong. No man, especially a Catholic, should have the effrontery to set himself up as a demigod on political, social and patriotic talk and conduct.

And I dread the slowly developing but perceptible undercurrent of public opinion that whispers that the Church approves of Sen. McCarthy because he is a Catholic; that Sen. Saltonstall of Massachusetts refuses to head the investigation of the quarrel between the Army and the junior Senator from Wisconsin for fear of Catholic votes in the coming election . . .

I feel it is our American heritage to preserve the right to dissent . . . Please consider my subscription as my small effort to maintain the right to dissent, and, at the same time, to maintain a review which will

show any suspicious non-Catholic, when necessary, that even a Catholic may be considered wrong—by Catholics.

JOSEPH T. PRENTISS

Norwalk, Connecticut

EDITOR: Up until now I have read AMERICA every week and have looked up to it for safe Catholic guidance. But now I must join your disillusioned readers.

The Holy Father has repeatedly condemned Godless communism and has also excommunicated those Catholics who embrace it.

In the light of the Holy Father's mandate, Sen. McCarthy has not prosecuted Communists, but has only exposed them in order to protect, from its menace, both Church and country . . .

JOHN STANDISH

Pittsburgh, Pa.

## Important books of ten years

Harold C. Gardiner

Some weeks ago we metaphorically swathed ourselves in the mantle of prophesy, wrinkled our brows and attempted to peer into the future to discern the fate of American reading (cf. "The future of American reading," AM. 1/30). It was perhaps inevitable that that fling at projecting the future should have, by a sort of reverse English, turned our thoughts to the past of American—and AMERICA—reading. If it be true that Americans will likely be reading important books less and less, what were the important books that they were reading before the blight of non-reading descended on the leafy branches of American culture?

This led to a careful search through the review columns of AMERICA and the determination that the good news I found there ought to be shared with AMERICA readers. For the news is good; even for one whose job is to keep up with the output of books year by year, it comes as something of a revelation when he goes back with the explicit purpose of highlighting the important books. We so often take it for granted that the avalanche of books each year contains no real ore, and particularly in the field of fiction it is a fact that the avalanche is mainly detritus, but the good books do continue to come out, and over a decade their number becomes quite imposing.

This brief survey of ten years, then, is an attempt to gather together and set before the reader a library of some of the important books. I cannot pretend that every important book will be mentioned, but I believe that if the reader who does not know or has not read these books is in a position to assemble them, he will be amazed at the wealth of wonderful instruction and entertainment this modest library will spread before

## LITERATURE AND ARTS

him. And if a word *pro domo sua* is not ill-conceived, the reader will realize how well a weekly reading of AMERICA's review columns would have stocked his library and his mind over the past ten years, for all the books mentioned hereafter were reviewed in these columns from January, 1943 through December, 1953.

Let us start with biographies of a religious nature. In 1944 we had the splendid dual biography of the two Teresas—of Avila and of Lisieux—by V. Sackville-West, titled *The Eagle and the Dove*. Evelyn Waugh gave us (in its American edition), a real minor masterpiece in *Edmund Campion* (1946). Two years later came along the epoch-making *Seven Storey Mountain*, by Thomas Merton. Equally important, if not quite so obviously appealing, was Karl Stern's *Pillar of Fire*, the account of the conversion of a Jewish doctor-psychiatrist. 1952 gave us two excellent biographies, *The Autobiography of a Hunted Priest*, which is the thrilling story of John Gerard, S.J., under the Elizabethan persecutions, and *St. Francis Xavier*, by Rev. James Brodrick, S.J., the best and definitive life in English of the great saint, which, apart from being top-notch history, is salted with Fr. Brodrick's warm sense of humor.

Secular biography is well represented, too. It is a little slim in the earlier years of the decade, but when we come to 1952, we have Whittaker Chambers' *Witness*, surely one of the most revealing analyses we have ever had of the American era of flirtation with communism and disillusionment in its claims and promises,



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and Benjamin P. Thomas' one-volume life of Abraham Lincoln, a masterpiece of compression and a spine-tingling depiction of the real Americanism that communism menaces. The tone and feel of another era is admirably captured in Charles A. Lindberg's *The Spirit of St. Louis* (1953), which is alive with the youthful spirit of chivalry and challenge that was electric in the earlier days of our mastery of the air.

Perhaps the finest biography of the ten years is H. F. M. Prescott's *Mary Tudor* (1953). Precise and painstaking in its historical research, and superbly dramatic in its style, this is the latest and the finest rehabilitation of the much-maligned queen who has been so unjustly dubbed "Bloody Mary." And if we may consider all six volumes of Sir Winston Churchill's memoirs as one book, that book would certainly rank extremely high, both for the excitement and the importance of the events recounted and for the sonorous brilliance of the style.

In the field of professional theology many really important books have appeared, but it is perhaps best here to mention only those which may appeal to the general reader. *The Theology of the Mystical Body*, by Rev. Emile Mersch, S.J. (1951), is the masterful synthesis of Fr. Mersch's thought and writing on the subject over a period of twenty years. *Mariology*, by Rev. Matthias Scheeben (1946), is destined to be the classic treatise on our Lady for a good long time. It might be a good idea in this Marian year to set aside, say, fifteen minutes a day for thoughtful reading of this great work.

In 1948 Rev. Jean Mouroux gave us *The Meaning of Man*, a penetrating and beautifully written (and translated) meditation on the nature of man and his destiny. What the eminent biblical scholar, Père LaGrange, O.P., called the best life of Christ ever written, appeared in 1950. It is *Jesus Christ* by Rev. Ferdinand Prat, S.J. Finally, though it is a little difficult to know under what category it belongs, Msgr. Ronald Knox's translation of the New Testament (1945) is a literary masterpiece, as well as being, of course, a masterpiece of another kind more sublime than literary.

History has called forth some splendid talents. We have had the works of Toynbee, for example; but perhaps the most comprehensive and vista-opening book has been Christopher Dawson's *Religion and the Rise of Western Culture* (1950). This book may beguile the reader into going back to Dawson's earlier works, and it is without doubt that his work as a whole is a superb interpretation of the great forces that have shaped our world.

Social problems have been examined admirably in the light of the social teachings of the Church. A key book in this field is *Man and Society* (1952—a complete revision of the 1930 edition), by Bishop Francis J. Haas. More limited in scope, but of great importance for its treatment of such matters as individual freedom and authority, church and state, is Dom Aelred Graham's *Catholicism and the World Today* (1952).

And although some aspects of the problems to which he addresses himself are peculiarly French, the late Emmanuel Cardinal Suhard has issued a masterly statement of the Church's concern with the social scene in his famous *The Church Today* (1953).

Poetry has come from the big contemporary names, such as Babette Deutsch, Carlos Williams, Dylan Thomas, but special attention ought to be called, it seems, to the poetry of Thomas Merton in general. In addition, two important books that have not got much attention graced the decade. They are *God Speaks* (1945), by Charles Péguy, a collection of some of the French poet's finest religious verse, and *Christ Unconquered* (1946), by Rev. Arthur Little, S.J., an epic on the Passion of Our Lord in frank imitation of Miltonic style. If nothing more, it is a marvelous *tour de force*.

In passing—though we should not pass too lightly—mention ought to be made of all the world of James Thurber and all of E. B. White. They are certainly major humorists and essayists (not just "funny" men) and peculiarly American in idiom and outlook.

Finally, fiction, which over the past year, at least, has been wallowing in a Sargasso Sea of mediocrity. Fortunately, earlier in the decade the trade winds of excellence were blowing strong, and some fine and even great novels came sailing over the horizon. In 1944 John Hersey gave us *A Bell for Adano*, which was to be greatly surpassed in 1950 by his *The Wall*. The same year (1944) saw Arthur Koestler's *Darkness at Noon*, the magnificently grim study of the disillusionment of a Communist party functionary. C. S. Lewis came up with *Perelandra* the same year, the second and greatest of the volumes in his trilogy (the first was *Out of the Silent Planet*, and the third *That Hideous Strength*). In 1945, Florence Bauer wrote *Behold Your King*, which, if not a great book, ought to be known as an antidote to Douglas' *The Robe*, to which it is vastly superior.

Three classics all appeared in 1946: Evelyn Waugh's *Brideshead Revisited*; Georges Bernanos' *Joy*; François Mauriac's *Woman of the Pharisees*. A little-known but wonderfully pregnant short novel was C.-F. Ramuz' *When the Mountain Fell* (1947). George Orwell gave us salutary shudders in 1949 with *1984*, another stark revelation of the brutality and dehumanizing processes of the police state, and the following year Hope Muntz authored the stunning historical novel, set in the times of William the Conqueror, *The Golden Warrior*.

John Hersey's *The Wall*, the tremendous account of the decimation of the Jewish ghetto in Warsaw under the Nazis, was the highlight in 1950. In 1951 Graham Greene topped his prior work (including *The Heart of the Matter* in 1945) with *The End of the Affair*.

But the finest novel in the decade came in 1952. It was H. F. M. Prescott's *The Man on a Donkey*. The tremendous events under Henry VIII—the suppression of the monasteries, the break with the Church, the

ill-fated Pilgrimage of Grace—are recounted with a vividness, an immediacy and an historical accuracy that make this one of the greatest historical novels in English of the past twenty-five years.

Two important novels came in 1953; *Stage of Fools*, by Charles A. Brady and *Too Late the Phalarope*, by Alan Paton. Mr. Brady's book is a fictionalized biography of St. Thomas More, and Mr. Paton's carries on, in even more masterly fashion, the theme—the tragedy of racial discrimination—which was the burden of his earlier classic *Cry, the Beloved Country* (1950).

This is a list of some forty books. Some few of them are destined—which ones would you nominate?—for literary immortality. It may be of interest and significance to note that only nine authors are Americans (Bauer, Brady, Chambers, Haas, Hersey, Lindberg, Merton, Thurber and White). At any rate, whether from within our borders or from overseas, fine and important books were more numerous the past ten years than a pessimistic first impression might have given one to think. AMERICA is happy to have played its part in bringing them to the attention of those for whom good reading is still one of the most civilized—and civilizing—of pursuits.

#### *Lent in the Marian Year*

*Changed be our vesture . . . fasting and weeping . . .  
ashes and sackcloth, these be all our wear. . .*  
How, within the lazy languor of ripe habit,  
will I in penance fare?

The scourge of little whips can hardly touch  
the secret sins, maculate and kept;  
I can adjust a hair shirt with a mirror,  
and make the *Miserere* sound inept.

You are my valor, Mother, signed upon your year;  
in you only am I sanctioned; in your face  
alone my weeping finds no mockery;  
my more than bread and water holy in your grace.

I desire (God knows how I desire) the cross,  
though starveling in love, and inducted to dismay.  
You are my valor, Mother, signed upon this year:  
terrible as an army, impregnable in array.

SISTER MAURA, SSND

#### *A Sword Shall Pierce*

With the Wound opened,  
the way of the millions was opened;  
dark, only a tomb of doubt,  
was emptiness behind them,  
and before—  
seeing struck Pity and bleeding Love  
and the man stricken and Christ risen—  
the multitudes,  
saved from their cave-like world,  
went forth to a new height,

to the hills, the holy seven,  
to the million peaks where light  
touched their blind eyes,  
as the Hand of heaven  
gave them full sight.  
Yet each went, and goes, alone  
through the vast Door  
of Pity and of Love:  
There, There the opener waits;  
here, here He comes  
unheld by the stone.  
We touch the white,  
the purest hem, by Mary known.

JOSEPH JOEL KEITH

#### *Golgotha*

Seeing the cripple scuffle from the row  
Of sooty houses to the white-faced chapel door,  
Weird erratic dancer swiveling to-and-fro  
Like a helpless rag-doll  
Dangled from a scampering schoolgirl's arms—  
I reflected on the sinews—quick, flexible, that are  
My own—and was thanking Him,  
Fibre and Father of all, for their liquid footfall—  
When painful the stylus-lance of memory  
Limned and hung in me  
The charcoal image of One distorted on a tree—  
Feet wrested and hammered by a single spike  
To the scarlet-splintered wood,  
Feet wrenched and white, bone-lined and lean  
Like a cripple—

Is this cripple!  
Is this clubfoot dancing cripple  
Stumbling to his crippled King!

Knowing then that I had seen  
Christ foot-nailed in a man I never met,  
Close to those twisted Feet I crept  
With him and stood.

JAMES F. COTTER

#### *Prayer in the Marian Year*

Not all the blackness of apparent nightfalls,  
Nor all the evils of the coming years  
Could stay your spirit, flashing out its sword-play  
Above the fallen body of men's fears.  
Honed with love to the keenest edge of courage,  
You dared to trust His word (the final test!)  
And see an age, when numbers past the counting  
Would lift your name and call its music blessed.

Now once again, O Maid of rapier vision,  
Thrust hopeful steel against a darkening sky;  
Foretell the victory that your Son has promised,  
Who bears the "King of Kings" upon His thigh.  
Now slash the air and cleave our doubts asunder—  
Be thou our sureness; lead us to attack,  
Whose feeble swords are rusting in our scabbards,  
Whose necks are crooked with ever looking back.

SISTER MARY CATHLIN, B.V.M.

Best such symposium yet

## THE CATHOLIC CHURCH IN WORLD AFFAIRS

Edited by Waldemar Gurian and M. A. Fitzsimons. U. of Notre Dame Press. 420p. \$4.25

To the "International Studies" of the Committee on International Relations, University of Notre Dame, another volume of outstanding importance has been added. It is a symposium which in the first eight chapters discusses some of the general problems regarding the role of the Church in the contemporary world, while an equal number of subsequent chapters deals with the present situation of Catholicism in individual countries.

Most of the contributors are recognized authorities in their respective fields. Nobody could have been better qualified to write the first chapter "On the Structure of the Church-State Problem" than Fr. John Courtney Murray, S.J. The same is true of Msgr. Harry Koenig as far as the peace activities of the last five popes are concerned, though this basic issue would have deserved more than a "short sketch" in which Pius XII could not receive more than seven pages. Even so, the author, using as a basis his own well-known publication on papal pronouncements in the matter of peace, succeeds in submitting a few extremely interesting interpretations, and the preceding article on the organization of papal diplomacy, by Fr. Edward L. Heston, offers a very instructive background.

The controversial question of the relations between Catholicism and democracy received special attention. As rightly pointed out in the preface to the volume by Professor Gurian, who also contributed a few pages of excellent introductory remarks, no "unnecessary external uniformity" has been imposed on the various writers who discuss that question either in the two special chapters on democracy or in the second part of the book in connection with the internal political situation in particular countries.

Nevertheless, the difference in their respective positions is less fundamental than it might appear at first: Professor Yves Simon's defense of a correctly interpreted democracy is a natural consequence of his philosophical, doctrinal approach, while Señor Rafael Calvo Serer, discussing the specific conditions in Spain, is not so much criticizing democracy as defending Spanish Catholicism against the reproach of favoring totalitarian trends.

Equally controversial questions are frankly raised and very objectively

## BOOKS

answered in Professor Heinrich Rommen's comprehensive study on "The Church and Human Rights," unfortunately the only chapter where at least one of the problems related to the activities of the United Nations is examined against a vast historical background.

This chapter is certainly one of the most provocative in the whole volume, and so is the following one, though the reader must wonder why in a publication where some aspects of Catholic influence on world affairs had to be omitted—to mention only the whole cultural and educational field—"the new situation of continental (almost exclusively German) Protestantism" had to be examined in detail.

This is the more surprising because the survey of the internal Catholic problem in the life of individual nations is far from being complete. What is offered in that second half of the volume is extremely valuable indeed, and among the chapters which deserve special praise, at least M. Adrian Dansette's contribution—the largest of all—ought to be mentioned as a convincing answer to the frequent misinterpretations and underestimations of contemporary French Catholicism.

But why did only the "big" countries of Europe receive consideration? The Catholic minority in England, as well presented by Professor M. A. Fitzsimons, is obviously important, but the Catholic nations of Ireland, Belgium and Portugal should not have been forgotten nor the achievements of the Dutch and the Swiss Catholics. And the picture of Catholicism in the Western hemisphere remains incomplete, in spite of the excellent chapters on the United States and Latin America, because the French Canadians are not mentioned at all.

There is, however, an even more regrettable, truly shocking gap in that otherwise so satisfactory symposium. The reader looks in vain for a chapter in which the "Church of Silence," as Pius XII has so well called it, would be treated either as one of the most significant—and painful—general problems of our time or with regard to the tragic situation of religion in some old Catholic countries.

Finally, the reader discovers two pages on "The Martyrs" which, strangely enough, are inserted somewhere in the middle of the chapter on the missions of the Catholic Church.

## For Spring

### PIUS X

The Life Story of the Beatus

**By Rev. Hieronymo Dal-Gal.** The first complete and rigorously critical biography of the immortal Pontiff. It is based on authentic first-hand information and on the vast amount of documentation recorded and discussed in the process for the beatification. Its clear and readable style makes it not only useful for a historical study of the great pontificate but also most practical from a devotional point of view. "An unusual biography written with a clarity and simplicity proper to its subject, a book that is more absorbing than a romance, exact in every detail."—*The Irish Independent* \$3.50

### FORWARD WITH CHRIST

**By Paul Manna, P.I.M.E., and Nicholas Maestrini, P.I.M.E.** A new English edition, completely modernized in language, reference and statistics, and containing thoughts and reflections on vocations to the foreign missions. The authors present a lucid explanation of the missionary vocation, stress the need for laborers in the field and point out the many difficulties which beset those who follow this call. Paper \$1.00 Cloth \$2.75

### EVERYMAN AT HIS PRIE-DIEU

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### THE SEMINARY RULE

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This chapter by Father G. Naidenoff, though rather surprising in some of its interpretations, for instance as to the present situation of the Orthodox Church and the prospects of Christianity "on the shores of the Pacific," is undoubtedly full of valuable information. But turning unexpectedly and only for a little while to the enslaved nations of Central Europe, the presentation becomes completely inadequate. Hungary receives less than two lines and in one paragraph of five lines Poland and East Germany are treated jointly! The liquidation of the Uniate Church of the Ukrainians is not even mentioned or perhaps confused with the fate of "the Uniates of sub-Carpathian Russia" since the figure of three million cannot possibly apply

to that people which numbers half a million only.

The disproportion in the treatment of Catholicism behind the so-called Iron Curtain is so great that a few corrections in a new edition which the book well deserves would hardly help. The best solution would be to publish a second volume in which that problem as well as some others which have been omitted would be discussed in special chapters. Thus considered as a first volume on Catholicism in world affairs, the present symposium—the best ever published in the matter—can be welcomed with unreserved appreciation.

This excellent study is the April selection of the Catholic Book Club.  
O. HALECKI

### War at sea—two views

#### AWAY ALL BOATS

By Kenneth Dodson. Little, Brown. 508p. \$3.95

A certain type of World War II novel, usually a debutante venture and more often concerned with the Navy than with the Army or Marine Corps, has been appearing regularly on publishers' lists. It is commonly autobiographical, burdened with tremendous detail, distinguished by formidable technical knowledge and almost total recall. It is populated by an all-male cast who possess little or no individuality and who are forgotten by the reader almost as soon as the book is put down.

The best entry thus far in this

sweepstakes was Warren Eyster's novel of a year ago about a destroyer in the South Pacific, *Far from the Customary Skies*. The latest is a first novel about an attack transport in the Central Pacific island-hopping campaign, written out of personal experience by a young man with a long record of wartime merchant-marine and naval duty to his credit.

The explanation, it seems to me, for the predilection of Navy veterans for this kind of book lies in the simple fact that any combat ship in wartime is a world in itself. It is a world whose inhabitants come to know it with unparalleled intimacy and which encloses a life almost completely isolated from outside experience. Thus it requires a very conscious effort and above-average talent for the fledgling writer to expand his point of view and take into consideration events and

people outside his immediate sphere of activity. When this happens, we get memorable books like *The Caine Mutiny* and *The Cruel Sea*. When it doesn't we get descriptive detail overlaid on a pattern of history like *Away All Boats*.

This is not to say that there is no merit to Kenneth Dodson's book. He capably takes the *Belinda* from her commissioning at a West Coast shipyard, through her shakedown cruise to Pearl Harbor, into the assaults on Makin Island, Kwajalein, Saipan, to Lingayen Gulf and finally up to Okinawa, where in a spectacular scene she is hit by kamikazes (Japanese suicide planes) and put out of service.

Since the *Belinda* is an attack transport, the reader goes ashore with repeated landing parties, feels the fear and tension of each beachhead assault, the suspense of the marines waiting for debarkation and the corresponding suspense of those left on board, constantly harried by the threat of air or submarine attack, awaiting the return of the dead or injured. Yes, Mr. Dodson was very obviously *there*: this is unquestionably how it was.

The landlubber should be warned, though, that he will probably need a copy of Knight's *Modern Seamanship* at his elbow to follow some of the technicalities and nautical jargon encountered in these pages. Even this sea-going reviewer must confess that he learned some lessons in damage control from this book.

Characterization, however, is not Mr. Dodson's strong point. The crux of his difficulty is his inability to write plausible dialog. Of the more than one hundred characters who dart in and out of these pages only the *Belinda's* two commanding officers (both standard Annapolis types) and MacDougal (the boat officer who eventually becomes exec.) have any depth or complexity. The others are just so many cogs in a wheel.

*Away All Boats* would have benefited from some severe editing (it is far too long) and some relief from the ship-to-landing-beach pattern. As it stands, however, it is a true-to-life representation that will make an enjoyable addition to the initiate's shelf.

JOHN M. CONNOLE

#### UNITED STATES DESTROYER OPERATIONS IN WORLD WAR II

By Theodore Roscoe. The United States Naval Institute. 581p. \$10

Prof. Samuel E. Morison has been delving exhaustively into the tactics and strategy of our naval operations in the last war. His books, however, necessarily touch upon only the high points of naval operations, with space

Just Published:

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R. W. DALY

### Population problems again

#### THE CHALLENGE OF MAN'S FUTURE

By Harrison Brown. Viking. 290p.  
\$3.75

This is a book that chronic worriers  
should avoid. But if you have some  
interest in the future of the nation  
and the world, you would do well to  
know its contents. The geochemist  
author takes stock of the world's re-  
sources, estimates man's chances of

survival and advancement on his  
planet and finds that they are slim.

Natural resources other than food  
present no great problem for the  
future. When our rapidly dwindling  
supply of fossil fuels and high-grade  
ores are gone we will turn to the air,  
the sunlight, the sea, to limestone and  
phosphate rock for raw materials. A  
ton of ordinary rock contains enough  
fissionable uranium and thorium to  
equal 50 tons of coal plus sufficient  
amounts of other vital metals. The  
greatest threat to his future comes  
from man himself.

Brown's statistics show that in spite  
of tremendous pressures to increase  
food supplies, production is not in-  
creasing as rapidly as population.  
Those who were hungry in pre-war  
years, and this includes over half the  
world's population, are now hungrier.  
Furthermore, the hungry and stupid  
are breeding faster than the wealthy  
and intelligent. Population increases  
will bring maximum exploitation of  
food and fertilizers, and then algae  
and yeast farms. Human eating hab-  
its will change radically. The possi-  
bilities are all calculated in terms of  
people, calories, energy and dollars.

The need for increased food sup-  
plies is grave now but it will grow.  
We may stave off wars but population  
increase is a threat we will eventually  
have to face. According to Brown,  
babies are a bigger threat to man's  
future than A-bombs. He urges vig-  
orous birth-control programs for back-  
ward areas now and the application  
of a vast program of eugenics in the  
future. An ultimate population of 50  
billion is quite possible but they must  
be the right people and we have got  
to stop somewhere.

Our geochemist writes off rhythm  
as a feasible means of population con-  
trol; it is too difficult. Yet he contends  
that it is possible, if improbable, that  
man will achieve things which, to  
this reader, appear to be even greater  
moral miracles than periodic contin-  
ence. Wars are to be abolished and  
the delicate problem of who is to  
breed and who is not is to be solved.  
The great technological and economic  
transitions man must pass through  
will need favorable political and social  
conditions to make them possible. The  
advance toward greater abundance for  
a growing population will demand  
greater organization of humanity. But  
the lock-step of economic integration  
threatens to bring a totalitarian so-  
cial order in its wake. The author  
warns that failure to solve these prob-  
lems may well result in extinction.

The future that Mr. Brown paints  
for us is fascinating, hard perhaps, but  
not dull. Yet he does us less than a  
favor with his polemic for birth con-

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trol. The scientific evidence will not support it and if it did we would still have to consider whether it was right. For we are more than so many rabbits in a hutch and prone to wonder what dreams may come in our sleep after death. In *The Challenge of Man's Future*, there's the rub.

PAUL P. HARBRECHT

### BEN JONSON OF WESTMINSTER

By Marchette Chute. Dutton. 380p. \$5

In a book just as readable and exciting as her *Shakespeare of London* and *Geoffrey Chaucer of England*, Miss Chute here writes a faithful and sympathetic study of Ben Jonson, whose vigorous personality made an impact on London's court and literary circles from 1597 to his death in 1637.

Jonson's plays and masques are briefly and ably evaluated, but the emphasis of the book falls on the man in relation to his times. The world of London's theatre, with its actors, playwrights and producers, and the world of the courts of Elizabeth, James and Charles—all come alive and serve as the background against which honest Ben wages his incessant war for the preservation of the spirit of the classics.

Though Jonson was unsuccessful in his attempt to impose the classic ideal—an ideal of restraint, reason and stability—on the Elizabethan world of letters and rescue it from its extravagant and emotional ways, Jonson fought to keep alive a sensible attitude towards the classical past. This attitude, though alien to the age, was respected because of his efforts.

In many ways Jonson reflected his age more intensely than Shakespeare—even apart from his longer life. He knew, for instance, what the inside of a London prison looked like. For his part in the *Isle of Dogs* affair—both as playwright and actor—Ben Jonson was sent to prison by order of the Privy Council. There he encountered that notorious inquisitor, Richard Topcliffe. Jailed later for killing the actor Gabriel Spencer in a duel, Jonson proved the practical value of Latin by pleading benefit of clergy and thereby saving his neck.

As student and friend of the scholarly William Camden, as soldier in France, as bricklayer, as actor and playwright, as writer of court masques implemented through the art of Inigo Jones, as a friend of monarchs and court ladies, Jonson, poor but respected, comes alive in the pages of this book.

Miss Chute reveals a sympathetic understanding of the position of Catholics and missionary priests in England. Jonson was converted to Cath-

olicism in prison by a missionary priest in 1598, and remained a Catholic for twelve years. He resisted many pressures to make him return to the Anglican fold, but he finally did so of his own accord after the penal laws against Catholics were beginning to relax somewhat.

As a popular biography, *Ben Jonson of Westminster* has little that could be improved upon. An occasional vagueness in dates and names is sometimes noticeable, but this is a small matter in a fine book. PAUL E. McLANE

### CHILD WITH A FLOWER

By Elda Bossi. Macmillan. 205p. \$3.50

Inspired by their love, parents try to imagine how it feels to be a baby. Here is one mother who has written it all down, in beautiful poetic prose which recreates some of the initial excitement of being alive. Of the baby's first night of life, she says:

Dawn does not exist. The sun has not yet come forth from the hands of the Creator. He will send it on the earth after an entire era has passed: one night . . . in which this new creature must become accustomed to so many monstrous phenomena: air, which all at once has violated her lungs and which presses down upon her, binds her, invades her; light which even through the curtain of the night finds its way to her and penetrates her eyelids; sleep, which has mysterious sources around her and inside her; fabrics, cottons, linens, flannels, which hurt her fragile body. Tomorrow morning her experience will be vast. . . .

Vast indeed, and rapidly expanding. A bar of sunlight, lancing through the shuttered darkness, becomes a fascinating plaything. A moving shadow, first discovered in the lamplight, becomes a terrifying specter. Ordinary bath water is an element for jubilation.

Life, from infancy to the age of four, is a journey of marvels. The instinct to make music, to dance, to aspire to the sky with a balloon, a ball, a kite, a soap-bubble, to regard the sun and moon as personal friends, to recognize small creatures as beloved protégés, these and many other intuitions are examined with joyous love and poetic insight in *Child with a Flower*.

To read the book is to recapture some of the freshness and the wonder of the world. The author is a distinguished young Italian writer whose work is here translated by C. J. Richards. M. M. DOLAN



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## From the Editor's shelf

**SHANTY BOAT**, by Harlan Hubbard (Dodd, Mead. \$4). *Catherine D. Gause* found this a fascinating autobiographical sketch of an artist and his wife who spent five years on a shanty boat. After building the boat, the couple cruised from Cincinnati to New Orleans, living ruggedly without any mechanical gadgets, visiting cities, making friends, and thoroughly enjoying their experiences. Besides the lively narrative, the author's illustrations, and his valuable information on the construction of the boat and the intricacies of the voyage are praiseworthy.

**AN AUTUMN IN ITALY**, by Seán O'Faoláin (Devin-Adair. \$3.50). This is the author's lively, personal travel record as he journeys southward from Naples. "No mere 'Inside Sicily' sort of thing," says *Virginia A. Hopkins*, "Mr. O'Faoláin's knowledge of the Irish peasant and his land-hunger gives him the most sympathetic of approaches to the south Italian and his problems; and even in the face of an indisputably bleak present, he can be hopeful of the future. Indeed, the most interesting chapters of the book are the concluding ones, which deal with the great land reform now in progress in Calabria."

**THE PONDER HEART**, by Eudora Welty (Harcourt, Brace. \$3). For *Edward J. Cronin*, this can be read "as a mystery story climaxed by an exciting courtroom scene, or as an extremely fine psychological study of harmless abnormality, or as a warm, human story of love almost Tolstoy-like in its simplicity." It is the story of Uncle Daniel Ponder, who loves to give things away and has a habit of loving people for no particular reason. After a short stay in a mental institution, he tries marriage, twice. Death comes quickly and Uncle Daniel finds himself in a courtroom. Mr. Cronin believes that the author, in this short novel, or novella, or long short story, has again written with the sure delicacy that has made her one of our most sensitive and convincing tellers of tales.

**THE ANGEL WHO PAWNED HER HARP**, by Charles Terrot (Dutton. \$3). An "angel" on vacation, her difficulties in a London pawnshop after she has lost her money on the greyhound races, and her adventures with the denizens in and about the shop, meld happily in this modern fantasy. In the opinion of *Marie M. Dolan*, the author's work "is all too rare among our realistic writings, and he has managed the airy subject with ability and finesse."

## THE WORD

*When He reached Jerusalem, the whole city was in a stir; "Who is this?" they asked (Matt. 21:10; Gospel for Palm Sunday).*

On the last Saturday night of His mortal life Christ Jesus, our Brother and Redeemer, was the guest of honor at what proved to be a farewell banquet tendered Him by His many friends at Bethany, a well-regarded town not far from Jerusalem. On the morning of the first Palm Sunday, in calm disregard of the widely known fact that He was no longer safe in the Holy City, our Saviour effortlessly organized a jubilant parade which bore Him in open triumph into the capital city of Israel.

The daring move caught Jerusalem completely by surprise. Even now, through the dispassionate chronicle of the four Gospels, we feel the excitement which rocked the city that day. St. Matthew, who witnessed the whole event, recalls that one question flew from mouth to mouth as our Lord, after the Oriental fashion of a conqueror of a once rebellious city, rode serenely and unarmed through the roaring, welcoming crowds. *Who is this?* was what everyone wanted to know.

Of the many who repeated the question that day, very few must have suspected that they were asking the most pertinent question in all human history.

It is instructive to look back now at the different answers which, one way or another, were given to that question between Palm Sunday and Good Friday.

St. Matthew has recorded the reply which was generally made to the question *Who is this?* on that day of our Saviour's only public triumph in His own lifetime. *And the multitude answered, This is Jesus, the prophet*

*from Nazareth, in Galilee.* The answer was good. But not good enough, as subsequent events so conclusively proved.

On Holy Thursday night the competent head of the Jewish nation, the High Priest Joseph Caiphas, provided an entirely different response to the same question. *The man is a blasphemer*, Caiphas declared equivalently and officially. In that judgment the Jewish supreme court concurred. In this view, far from being a prophet or in any way a true servant of God, Jesus was an unholy liar and fraud, a malefactor, an evil-doer, as the Jews later charged before the Roman governor.

On Good Friday morning the half-Jewish, half-pagan prince of Galilee, Herod Antipas, to whose doubtful jurisdiction our Lord as a Galilean was remanded, pinned yet another label on the carpenter from Nazareth. *So Herod and his attendants made a jest of Him*, says St. Luke grimly. In the contemptuous opinion of Antipas, Christ our Saviour was nothing so considerable as a swindler or a scheming fanatic, but only a fool and a clown who rated no compliment beyond the mocking of derisive laughter. Herod's answer to the question *Who is this?* was merely a hoot, a catcall.

Let it be said for Roman governor Pilate that he did take the critical question seriously. He did make an elaborate inquiry into the facts surrounding his strange prisoner, and even went so far as to put to Him point-blank the suggestive query, *Whence hast Thou come?* In the long run, however, Pilate's fashionable philosophical scepticism overcame his pricked conscience. When he presented our Lord to the mob after the savage scourging and the brutal crowning with thorns, Pilate said simply, possibly with a shrug of the shoulders, *Ecce homo: Here's that man.* For Pilate, the too-easy solution was too convenient to reject.

Oddly enough, it was a Roman captain of infantry who gave the final Good Friday response to the question of Palm Sunday. *The centurion who stood in front of Him, perceiving that He so yielded up His spirit with a cry, said, No doubt but this was the Son of God.* We cannot be altogether sure what the captain himself meant by his answer. But no matter. We know what we mean as, with thanks to him for his words and to God for our faith, we make this answer ours. *Who is this*, then, who hangs, battered and dripping blood, upon the tree of shame, a worm, now, and no man, and despised among men? It is God Himself. *Adoramus Te, Christe: We adore Thee, Christ, God.*

VINCENT P. MCCORRY, S.J.

OSCAR HALECKI is the author of *Borderlands of Western Civilization*.

R. W. DALY is assistant professor in the English, History & Government Department at the U. S. Naval Academy, Annapolis, Md.

PAUL P. HARBRECHT, S.J., is a graduate of Georgetown University Law School.

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## THEATRE

THE R. & H. SAGA. April 4 was the first day in eleven years when there was no Rodgers and Hammerstein show in New York. The night before, *Me and Juliet* closed after 337 performances, a rather short run for a Rodgers and Hammerstein production. Its closing marked the end of a period in which its authors, if they did not dominate the New York theatre, were certainly its most distinguished craftsmen.

It was eleven years earlier, almost to the day—March 31st, 1943—when the fabulous *Oklahoma!*, as Ward Morehouse says, “struck Broadway with the impact of a hurricane.” The show was produced by the Theatre Guild which, after promoting a long string of productions that failed, was practically broke.

It was not long after the first night reviews appeared, however, when The Guild again began to put money in the bank. *Oklahoma!* eventually broke all existing theatrical records: if not all, certainly most of them. It played on Broadway continuously for five years, while a second company was a smash hit in London, and a third toured the road in America. It made scads of money for the authors and producer and its box-office receipts were highly gratifying to the Collector of Internal Revenue.

*Oklahoma!* was followed by *Carousel*, *Allegro*, *South Pacific*, *The King and I* and *Me and Juliet*. While the later productions did not approach the popular success of *Oklahoma!* and all of them together probably didn't make as much money, they made an indelible impression on the American theatre and, this observer believes, on American life. It is less than madness to predict that future analysts of the theatre will refer to the past ten years as the Rodgers and Hammerstein decade.

Ten years is a rather long time in the life of a theatregoer or a reviewer. In the chronicles of the stage it is little more than a watch in the night. One way to measure the importance of the Rodgers-Hammerstein contribution to the theatre is to compare it with the number of really significant productions contributed by all other native authors during the same period. Your observer's memory, admittedly less retentive than an elephant's, recalls only eight: *The Iceman Cometh*, *The Caine Mutiny Court-Martial*, *Camino Real*, *Deep Are the Roots*, *Finian's Rainbow*,

*I Am a Camera*, *I've Got Sixpence* and *Mr. Roberts*. Against eight first-rate productions contributed by all their rivals together Rodgers and Hammerstein have given us six superlative shows.

While all their shows are splendid entertainment, four of them carry a serious and important message. Without pretentiousness or pedantry, they reflect various aspects of the American spirit, its buoyancy, its idealism and rather shame-faced chivalry. At the same time they are a mild but effective catharsis. While they mirror the American spirit as it is, they suggest what it ought to be.

In a period when our theatre was dramatically sterile the Rodgers-Hammerstein team was a lush island of productiveness. They changed both the pattern and the substance of the musical show and gave it dignity. It is difficult to believe that the shows which gave us such an abundance of fine entertainment made no lasting impression on our mores.

THEOPHILUS LEWIS

## FILMS

ROSE MARIE advertises itself as “the first great musical in CinemaScope.” The “great” in the ad is inserted above the line with a caret, whether in belated recognition that the claim “first musical in CS” is not in itself much of an advertisement or as a backhanded acknowledgment that after all *New Faces* got there first, I don't know. In any case *Rose Marie* is a pretty bad movie. I say this in full consciousness of the fact that Rudolph Friml's sure-fire score, the picture's Technicolor backgrounds in Jasper National Park, the appealing performance and unexpected vocal skill of Ann Blyth as its blossoming, backwoods-tomboy heroine and its simple but bogus air of wholesomeness are going to be enough to make a lot of family audiences enjoy it.

Its troubles appear to stem in about equal proportion from an adaptation of the original operetta book which makes a lot of changes without making the story one whit less silly or old-hat and from producer-director Mervyn LeRoy's surprisingly uningenious approach to the new film-making problems imposed by the wide screen. He allows individual scenes to run interminably, especially when the principals are just standing around singing, leaves gaping holes in the narrative in proceeding from one scene

to another, mixes the lovely natural scenery indiscriminately with some distressingly synthetic studio settings and backdrops, and in general sets back the technique of film musicals roughly twenty years.

The romantic and vocal males are Mountie Howard Keel and trapper Fernando Lamas, while Bert Lahr delivers some perfunctory comedy relief in anything but perfunctory fashion. (MGM)

THE NAKED JUNGLE. Producer George Pal, whose recent films on the subject of interplanetary travel and global disaster have established him as the top man in the special-effects and science-fiction movie-making departments, here brings the same skills to bear on what he himself describes as science-fact.

The term refers to a disaster of localized and manageable proportions based on actual but rarely occurring natural phenomena. In this case it is the invasion of a species of insect called the soldier-ant, which is collectively impelled at fortunately rare intervals to band together, a couple of billion strong, and devour every living thing, human beings included, in their line of march.

The setting for this horrific freak of nature is a vast and successful cocoa plantation at the head waters of the Amazon which has been wrested by sheer force of will from the surrounding jungle and swamp by its owner (Charlton Heston). Before the ants start chewing their way across the screen for the climax, the picture deals with the bizarre domestic problem of its hero. Having lived in a state of continence for twenty years while establishing his plantation, he suddenly became dynasty-conscious and arranged with his brother in New Orleans to find him a mail-order bride. As the picture opens the girl (Eleanor Parker), already his wife by a proxy ceremony, arrives at her unknown husband's estate.

Thanks to unusually intelligent writing and performances, this highly specialized situation is made to seem both credible and absorbing and the efforts of the couple to cope with the almost insurmountable problems presented by such an arrangement are set forth with an unaccustomed degree of both delicacy and frankness.

The story may be clap-trap but for adults it is very interesting clap-trap and it establishes just the right mood of audience receptivity to the climactic battle, staged with Pal's best Technicolor photographic trickery, to repel the apparently invincible insect blitzkrieg.

(Paramount)  
MOIRA WALSH





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**JESUIT HOME MISSION.** My Hope—a school to plant the Catholic tradition. Small contributions are precious and welcome. Rev. John Risacher, S.J., Holy Cross Mission, Durham, North Carolina.

**MISSIONARY PRIEST** struggling to build school; 163 Catholics in two counties of 85,000 population. Please help us! Rev. Louis R. Williamson, St. Mary's Parish, Hartsville, South Carolina.

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## CORRESPONDENCE

### Cardinal Gasquet

EDITOR: Fr. John Healy reviewing *Cardinal Gasquet* by Sir Shane Leslie (AM. 3/27), refers to the Cardinal's task of the "writing of the true history of the English reformation"; and to the Cardinal's years of diligent research which "enabled him to write an accurate account of the English monasteries and thus force honest Protestants to realize how vilely the English monks had been calumniated by the agents of Henry VIII."

I should like to suggest, however, that the Cardinal's books on English history be regarded as pioneer work and that however valuable they may once have been they should nowadays be used with some caution.

Dom David Knowles and Fr. Philip Hughes are the giants of modern Catholic historical scholarship in England. As Sir Shane remarks of the Cardinal's work in English history: "A more accurate and specialized school of writers has followed him" (p. 107).

(REV.) ERIC McDERMOTT, S.J.  
Washington, D. C.

### Bouquets

EDITOR: A few words long overdue on "The Word" by Fr. McCorry, the first thing I read in AMERICA each week. It brings a new, sharper understanding of the Gospel at Mass each succeeding Sunday, and has many times served to illuminate the New Testament outline which our study club is working on.

To preserve these columns in their present form is none too practical. Yet they have real permanent value and could be used year after year for reference. I wish they might be published in book form.

(MRS.) ELLEN F. HEELAN  
Downers Grove, Ill.

EDITOR: It used to be that we never laid AMERICA aside without reading "The Word." Now, more and more, we find ourselves turning first to "The Word," when our copy of AMERICA arrives. MARGARET REGNIER

Knoxville, Iowa

EDITOR: My husband and I were debating whether or not to renew our subscription since \$7 represents a sizable amount in our family budget. And yet we felt we just couldn't get along without our weekly AMERICA.

It was the man of the family who figured out a solution. He canceled our order for morning paper delivery,

thereby saving \$18 a year. So now we can afford several other good Catholic periodicals as well as AMERICA, and my husband is well supplied with reading material for the morning bus ride.

We both enjoy every bit of your publication but my special treasure is "The Word." Have you ever considered printing a collection of this fine inspirational material? We always pass our copies of AMERICA on to others as soon as we have finished with them, so I wouldn't want to cut out anything. Yet I regret parting with material of such permanent value.

(MRS.) JEAN ROBINSON  
Denver, Colo.

EDITOR: I have enjoyed reading AMERICA for several years. I like how well you defend yourself occasionally and how seldom you need to admit you were wrong. W. P. STOFFORD  
Youngstown, Ohio

### Philosopher speaks

EDITOR: Your Comment (3/13) on the difficulty American philosophers have with ontology and the opportunity Catholic philosophers have in this area was quite excellent. Every professor of scholastic philosophy, in my opinion, especially those in seminaries and colleges, and professors who are laymen, should make it a special point to be present and active at every local and regional meeting of the American Philosophical Association.

It has been the experience in the Northwest that three major advantages flow from this attendance:

1. A common area of interest and friendship together with a real interchange of ideas develops between Catholic professors and those in secular schools. This is an absolute necessity in breaking the present barrier between them.

2. In the meetings themselves scholastic philosophers generally by sheer force of argument can prove to most audiences the weaknesses of current secular philosophy.

3. The Catholic professors are encouraged to keep much more up to date in applying sound principles to the modern scene. This diminishes the all too prevalent temptation of Catholics to be content merely to ridicule American philosophers rather than to hold a dialog with them.

JAMES V. SCHALL, S.J.  
Spokane, Wash.